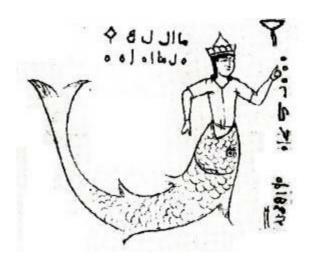


THE BOOK OF THE TREASURE OF ALEXANDER

Ancient Hermetic Alchemy & Astrology

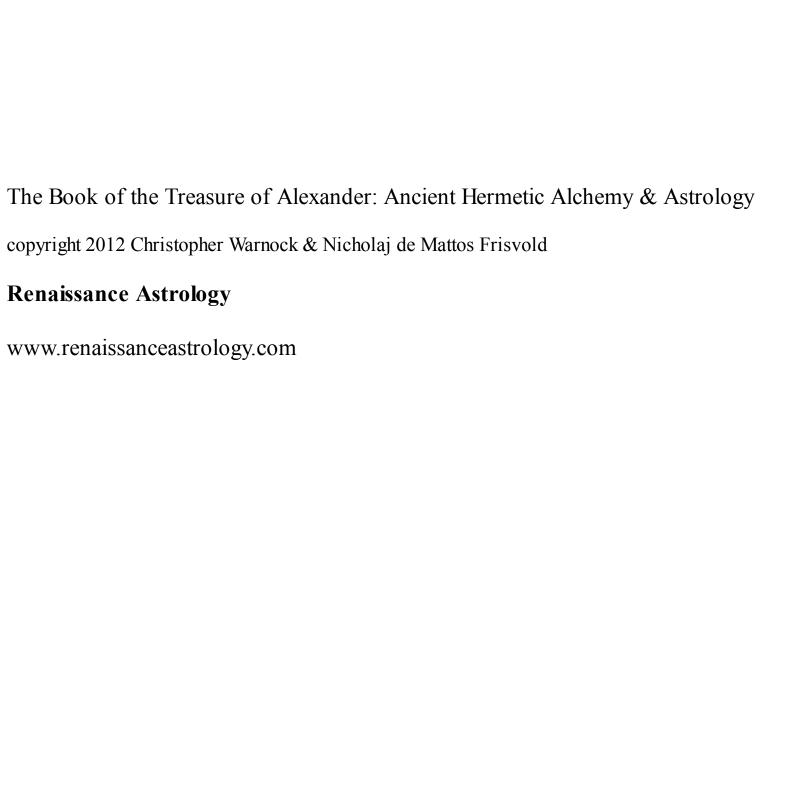


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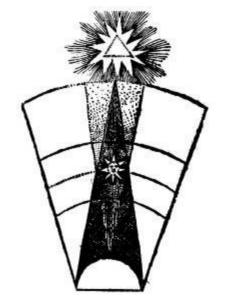
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Occult Virtue & Hermetic Philosophy

Discussing astrological magic in his Speculum Astronomiae, the "Mirror of Astronomy", the thirteenth century scholar, philosopher and scientist Albertus Magnus recoils from what he describes as the abominable use of necromantic images, "which have presumed to usurp the noble name of [astrology] for themselves." "But the worst of these", says Albertus, "is that written by Aristotle to Alexander...this is the one which some call Mors animae (The death of the soul)."[1]

The Book of the Treasure of Alexander, here in its first complete English translation, certainly merits Albertus' description even if, as many manuscripts attributed to Aristotle and Alexander circulated in the Middle Ages and Renaissance, this is not the specific version Albertus consulted. Much of the Book of the Treasure of Alexander is taken up with descriptions of deadly poisons, often composed of rather noisome substances. Even the antidotes require brains, blood and other body parts, both animal and human.

But unlike a modern horror film, these ingredients are not meant to shock and titillate, but to allow the mage to utilize the occult virtues or hidden powers scattered throughout material things. Explicitly referring to Hermes Trismegistus, the Book of the Treasure of Alexander is reliant on Hermetic and Neoplatonic philosophy which holds that all things exist perfectly and undifferentiated in the One, then manifested perfectly, but differentiated as archetypes, Platonic Ideas and Archangels, thoughts in the Divine Mind, the Anima Mundi. Next all things manifest in the intermediate Celestial or Imaginal world, where the Platonic Ideas take on form and form exists without space or weight. Finally, all things manifest in the Material World, while retaining their spiritual connection to the intermediate worlds and Platonic Ideas that gave rise to them and ultimately to the One itself.

Hidden in the natural world and particular in Man himself, a perfect Microcosm or little world, encapsulating the Macrocosm or Greater World of the Cosmos, were spiritual powers and potencies. The wise man could find the power to kill or to save from death concealed in vipers' heads, in donkey's urine or even wild onions.

But a nobler use of these hidden powers was alchemy, one of the three Hermetic arts with astrology and magic. Here the virtue of the quintessence, the fifth element, was sought in nature, purified, repeatedly transmuted and transformed, until the lapis philosophorum, the Philosopher's Stone was revealed to the adept. The Book of the Treasure of Alexander adds several fascinating new chapters to our knowledge of authentic Hermetic alchemy, explaining the successive preparations of various "waters" and the purification of metals. Each of these waters and purified metals has its uses, but contributes to the next step in a unified process. Finally, the Book of the Treasure of Alexander explains four principles used to create, "the All, a red Stone that tends a little to black. This is the Great Elixir." Among the potencies of this elixir is the power to change silver into pure gold.

After scaling the heights of the creation of the Philosopher's Stone, the Book of the Treasure of Alexander then descends to descriptions of over a dozen deadly poisons, including the "Royal Water", the "cold poison" and the "poison that kills through laughter" many of which have their powers enhanced through their creation according to astrological timing. The effects of these poisons are all explicable as the combination of astrology and their respective natural occult virtues. Soundly Hermetic in theory while despicable in actual use, the Book of the Treasure of Alexander does not shrink from carefully describing the preparation of these virulently lethal compounds. Yet the Hermetic balance of nature is restored by the fourth section, a recognition that for every poison, as every evil, a stronger and more potent antidote exists.

The Book of the Treasure of Alexander then shifts its focus to astrological talismans. Thirty hitherto unknown talismans are set forth, most provided with special images from the original Arabic manuscript, giving us a wealth of new astrological talismans to work with. The Book of the Treasure of Alexander even provides a new set of planetary invocations for Venus, Mars and Mercury accompanying its section on creating astrological statuettes.

One of the most fascinating uses of occult virtues is the "melon magic" Eighth Art of the Book of the Treasure of Alexander which appears in an abbreviated form in Book IV, chapter 7 of Picatrix, the most famous of astrological grimoires. The Book of the Treasure of Alexander explains that melons most easily blend or transform whatever they are mixed with. Melons planted in the skull of a donkey cause the eater to lose intelligence, while those planted in the skull of a human, increase knowledge and wisdom!

What might, at first glance, appear to be a miscellaneous collection of chapters on astrology, poisons, antidotes, alchemy and astrological magic, in fact, share the common thread of the practical application of Hermetic philosophy through occult virtue. For the scholar of Hermeticism and the practicing Hermetic adept, this truly is a treasure.

Alexander, Aristotle & Hermes Trismegistus

Alexander the Great, the 4th century BC king of Macedon, attained legendary status even during life and his stature only increased after his death. Building on his father Philip's control of Greece, he conquered the mighty Persian empire and extended his rule over Egypt, Asia Minor and even into India. The Greek Alexander Romance and later Islamic Iskander Namah detail the legendary exploits of Alexander, including explorations of the sky carried by eagles or griffons and diving beneath the sea in a crystal or wooden vessel. In the advanced Islamic civilization of the Middle Ages Alexander was equated with the Quranic Dhul-Qarnayn, the "Two Horned One", a great ruler who reached the rising place of the Sun and erected a great iron wall against the giants Gog and Magog. That Alexander had been tutored and advised by the great philosopher Aristotle excited considerable interest in the Middle Ages, particularly as esoteric works on astrology and magic were later attributed to Aristotle. Alexander's magical reputation was further enhanced by the Alexander Romance which explained that he was the son of the Egyptian pharaoh and renowned magician, Nectanebo.

The Book of the Treasure of Alexander is prefaced by an introduction explaining its magical provenance. It was found, according to the introduction, during the reign of the 9th century Abbasid Caliph Al-Mutasim in the Byzantine city of Amuria, known in Arabic as Amuriyat or Ammuriye. After the forces of the Caliph conquered the city they investigated the contents of a monastery known as the House of the Legacy. After considerable effort and a prophetic dream of the Caliph himself, they discovered within the walls of the monastery a vault of copper containing a smaller vault of gold, within which was a book engraved in gold and written in Greek and Latin, the Book of the Treasure of Alexander.

Despite the fascinating and exotic story of its origin, the Book of the Treasure of Alexander is clearly in the mainstream of medieval Islamic Hermeticism as can be seen from the frequent references to Hermes Trismegistus and its reliance on Hermetic philosophy. Julius Ruska, the famous German scholar of alchemy, discussed the Book of the Treasure of Alexander in his magisterial 1926 Tabula Smaragdina, the "Emerald Tablet" of Hermes Trismegistus and it appears to stem from the pagan Harranian Sabians who were the source of so much magical, astrological and alchemical material, including Picatrix. [2]

Notes on the Translation

The English translation of the Book of the Treasure of Alexander that appears here was made by Nicholaj de Mattos Frisvold from the Livro do Tesauro de Alexandre, Um estudo de hermetica arabe na oficina da historia da ciencia (translated from the original Arabic) by AM Alfonso-Goldfarb & SAC Jubran (Petropolis, Brazil, 1999). The Portuguese translation was in turn made from three Arabic manuscripts, Department of Arabic Studies of the Public Library of Berlin, cod. 4193 (Ahlwardt Cat./We II 1209) dating from 1688 AD; British Library, cod. 473 (Loth Cat.) undated; Derenbourg Catalogue 947 of Escorial Library, Madrid, dated to 904 AD, but likely produced in the fourteenth century.

The Book of the Treasure of Alexander has thus taken a rather circuitous route in being translated into English. Rather than leaving passages in a literal but unintelligible state I have used my knowledge of traditional astrology and magic, gained from over a decade of study and practice, to recast them in logical and coherent form.



Warning and Disclaimer

The material in this book includes descriptions of processes and activities that may be hazardous, illegal, or both. Readers are urged to use their own discretion, to be aware of the potential risks involved in such processes and activities, and to consult with appropriate licensed professionals before making any attempt to perform any such processes or activities. The translator, editor and publisher of this book shall have no liability nor responsibility with respect to any loss or damage caused or alleged to be caused by reading or following any of the instructions in this book.



The Book of the Treasure of Alexander

Kitab Thakhirat Al-Iskander

In the name of God; the Compassionate and All-Merciful One.

After the conquest of the city of Amuriyat, the Caliph Al-Mutasim[3] learned of legends concerning the existence of an ancient monastery constructed by Antiochus, the disciple and student of Alexander the Two Horned One[4]. Antiochus had constructed the monastery and selected its servants and guards whom he located at the center of the monastery. [Within in the House of the Legacy] hidden within this monastery were relics dating back to the time of the prophet [Hermes Trismegistus] and his heirs [the Harranian Sabians]. Antiochus had also ordered that the people living in the city bring into the protection of the monastery certain items and writings that did not conformed to Roman law. He then made the Greeks and Romans living there swear that they would never let anyone oppose or object to his directives. He also demanded that they would not let anyone open the doors to the monastery, no matter how many times they were asked. No matter how powerful the person who sought for the monastery, it should be as if it never existed.

Having ordered this, Al-Mutasim also demanded that the guardians living in the [surrounding] monastery be allowed access to the [House of the Legacy within it]. His order was as such: "If, as you say, in this house there is nothing beyond the legacy of the prophets, pledge and promise that you shall not disrespect anything of value, it be richness or books of wisdom. See that there is no advantage in guarding these riches after the death of its owners, since we are the ones with the greater right to these riches". The guardians asked for patience as they sent a message to the king of the Romans and watched carefully while waiting for the answer. They were granted a certain limit of time, but finally as they kept watch and awaited the response to their message the caliph obliged them to give an answer. Before taking any decision and answering him the guards insisted that the caliph promise to respect their integrity and safety if they surrendered the monastery. Al-Mutasim guaranteed their safety, pacified them and his request was granted.

After some time the sovereign caliph sent to the monastery Abdu-l-. Malik ibn Yihya, the chief of messengers, Ali ibn Ahmad, the astrologer, and Muhammad ibn Khalid, the builder, and ordered them to make a through investigation of everything [in the monastery] and inform him regarding their findings. Following the orders of Al -Mutasim they opened the door to the House of the Legacy. To their surprise and astonishment they found it empty. They then said: "if we had not seen at the door of the house the locks of the Roman and Greek kings we would have suspected that the guardians of the monastery had deviated from their path and taken what was once to be found here." When they decided to return to their lord, Muhamed ibn Khalid, the builder, said: "Antiochus would not have build this house for no reason and in addition our lord will not be pleased if we return with news other than that which he wishes to hear. Allow me to measure the upper part of this house, because I have the impression that the upper part of the house is larger than the base." The people assembled there then asked, "What do these measurement you are taking have to do with the fortification of the house and its safety?" The builder replied, "If they were intended as fortification, they would have fortified all the walls of the monastery and not just the walls of the house, because whoever constructed this monastery with such care and precision as we can observe would be perfectly capable of building the walls of the monastery with equal care and precision." The people there assembled then said: "May your wish be accomplished". Immediately they measured the lower part of the house and they found it measured ten thira 5 by twelve thira. Then they measured the upper part of the house which they found to be twelve thira by twelve thira, without counting the thickness of the walls of the construction. The measurement being accomplished they went to Al-Mutasim and told him about their findings. Al Mutasim then said: "We are concerned that we will destroy the walls and find nothing and it would not be right to do this without reason. Kings should not destroy the legacy of other kings if no hostility has come between them, especially the houses marked by the legacy of the prophets." Hearing this they decide not to go forward with their plans.

Shortly after the caliph saw in his dreams al-Ma'mun bil-Lah[6], who told him: "Oh my brother, tear down the wall because there you will find the treasure of Alexander, who was also named the Two Horned One. You will also find the studies of Aristotle and Hermes the [Thrice] Great. Oh my brother, rejoice; because you shall obtain honors, victory, and much gain by your splendid rulership." Upon awakening Al-Mutasin asked immediately to search for Muhammed ibn Khalid, the builder, and ordered to tear down the wall as fast as possible. He brought four hundred workers who worked until the time of evening prayers by which time they had completely destroyed the wall, but found nothing. Devastated, they were close to giving up when Al-Mutasin ordered them to excavate the base of the wall, which they did. They were then excited to uncover a vault of copper covered in Chinese iron. The messengers went in haste to Al-Mutasim praising Allah and competing between themselves who would bring the good news. After the news was delivered the vault was brought into his presence. The Caliph authorized them to open the lock, as well as the vault which the lock was safeguarding. When they opened it, they found another vault, this one of red gold closed by a lock. The key to this lock was hung on a chain of the purest gold. Greek characters were engraved on the inner vault. So Al-Mutasim ordered that the inner vault be opened and there he found a book whose leaves and pages were of red gold. Each leaf was half an usba[7] thick. The book was one thira in length and was three thira wide and the characters written were engraved in gold, measuring half of the thickness of a blade, covering one of the sides of each leaf, while the other side was blank without engraving or writing. In all there were 360 pages, each one with twelve lines, some parts written in Greek and other parts in Latin.

The Caliph commanded that the book be translated and interpreted. On the back of the book was written, "This is the Treasure of Alexander, the king, son of Philip, the Two-Horned One, the most rich and dear legacy of the kingdoms of the earth that ever was. Because of this it was kept with great care until the time arrived for elevation and leaving this world of transformation. By securing this treasure as we have done, we ensured that this treasure would be not exposed to or used by the ignorant, who could dissipate it, or from those that do not possess a mind that could understand its greatness, and so that its virtues should neither be annihilated, nor degraded." [Alexander] had knowledge of the ancient path that makes it possible to have access to this form of wisdom. This ancient path would not have virtue were it not for the virtue of the prophets, the most noble and exquisite amongst humans. Because of this [Alexander] attached these words to so that this treasure would be inaccessible and preserved from degradation.

This book was placed in the vault when Mercury was rising in Virgo, the Moon was in Gemini under [the rule of] Mercury and Saturn was in Capricorn, forming a favorable aspect between these signs. By using this election, the intention was that this book could only be removed from where it was deposited by a king who was a lover of wisdom and who would, with this treasure, gain fulfillment and happiness. By having this honor bestowed he would then keep this legacy with as much care as we did. He would preserve and guard this book and keep it away from those who are unworthy because within this book are the divine designs emblazoned upon on the created. And to the divinity we sing the most pleasant praise and make the most beautiful reverence.

There was also in the large copper vault, under the golden vault, a tombstone with the same measurements as the second vault. The Greek characters engraved on it were translated as followed, "Antiochus, king of the Greeks and disciple of the king of the kings said, 'When Alexander, the Greek, called the Two Horned One, the King of Kings, felt it was time to elevate himself from this world of transformations, he ordered me to hide this vault in such way that no hand could reach it. He said that it was part of the legacy of the prophets and that it should not be allowed to disappear. I have no doubt that it contains wisdom, and because of this the King of Kings did not wanted anyone of his time to know about this wisdom. The King of Kings had no attachment to any jewel in this world that was not made from wisdom and the preciousness of knowledge. It was not for me to me to go against his orders and thus I placed the vault where it is. Thus whomever comes here should be warned of this."

It was then ordered that those who were versed in Greek should translate the sections in this language, while those versed in Roman translated those sections, and all sections were to be translated into Arabic. The translators were closely watched at all times. When the translation was completed Al Mutasim ordered that the two translations be compared. He found that their contents were harmonious in their terminology and no contradiction were found between them, with the exception of some expressions that were originally written in the book in the two languages, Greek and Roman. The Caliph showed his gratitude to the transcribers and rewarded them. He gave an even greater reward to Muhammad ibn Khalid, whom he honored by ordering that this prologue, written in his name, be added in the beginning of this book.

This is the beginning of the translation of this book, which starts with the name of Allah, the Only One. His wisdom precedes the convergence of the world of light and influences and the world of transformations and of all changes, it [establishes] the orbits of the heavens and is the cause of everything [that exists]. To His greatness souls submit themselves and compared to His kingdom everything appears imperfect.

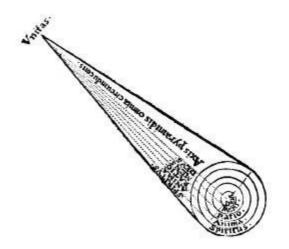
Our thoughts and our will are bound to Him. His holiness and light makes our mind become clear. His light is the highest, because it is beyond what we can see. He is beyond the colors and the radiant lights and He is beyond the material, because He is beyond all qualities of perfection that might be attributed to him. But for whatever quality, for which there is a condition cannot be attributed to Him, because His true glory is Being his own identity. Because of this He will unfold the utmost of His sanctification and no efforts shall be spared for His glorification.

Aristotle said: "Thee O King, by your elevated position, by your own majesty, by your gift of the most honorable favors, and by your inclination to the most praiseworthy of royal qualities, you are the worthy heir of the celestial wisdom found in the book that was delivered by the king Hermes the Great to the sea so as to conceal when he knew would happen to the people after the flooding and submergence of the lands. Nobody could, after the deluge, remove it out from its concealment in the sea but a wise man like Balinas[8], from [whose writings] I borrowed and made use of in my own work. And thee, O King, heard from mention from regarding this book when you left Macedonia. You asked repeatedly for the book but until now, the constellations were not favorable for its revelation. It is my desire then, O King, that you have easy access to [this book] and that you use it to your joy. It is unnecessary to warn again that this treasure must be preserved and kept carefully because I have already stated this several times to the king, obtaining his promise [to do so]. It could not be otherwise, since this book contains within it the highest wisdom concerning the variety of [magical] works done in the Cosmos.



And this is the index of the Arts of the book

The first art speaks about the preliminaries of the observations and principles that are necessary to know. The second art speaks of the principles of the art and the manipulation of elixirs. The third art concerns the composition of poisons. The fourth art is concerning the antidotes to poisons. The fifth art is the creation of talismans that protect against diseases which are difficult to cure, the sixth art concerns the seals of the seven planets, the seventh art is the art of various talismans, the eighth art concerns incense and their sympathies and antipathies, the ninth art is concerned with the transformative qualities of plants, the tenth art is concerned with the virtues of animal parts.



The First Art

The first art mentioned is the foundation and explanation of what is needed to know with regard the inferior world and its relation to the superior world, because people are more influenced by one than the other and everything in the world is connected through a unitary form. In the same way as the air is connected to the sky and the earth, similarly bodies are connected to what is inferior or superior to them. Or we might say, air is what connects the orbs within it, orbs both inferior and superior, all the way to the orb of the orbs. Air brings us rays from the stellar bodies and brings their powers to terrestrial bodies. In this way, all the orbs of the terrestrial bodies are connected to the orbs of the superior worlds, and thus we should not be amazed by its influence.

The Chapter of the Formation of Things

The chapter of the formation of things, their completion and how to use this principles to reach your goals. The origin of the figures [and astrological aspects] like the trine and sextile are in the division of the circle. The figures have sides that are angular and equal, so that when their sides are extended they form similar figures and these figures are shaped around the format of the empty space within them selves. The only exception is the triangle and hexagon which do not follow this rule. A hexagon cannot be regular unless the measurement of its circumference is divisible by six. No figure exists with as power as the hexagon. This is because the first of the complete numbers is six. In the same measure of importance is also the number three, which is a number of great merit, because there are three dimensions, height, width and depth. Three is the first of the numbers that is able to create a figure with straight lines on all angles and thus there are three angles in a triangle. The triangle is a figure whose two straight lines of the angles are equal, no matter the difference between the angles. The triangle is the base for all the figures, because all of them can be divided into triangles, just like all numbers are divided by one. Being so, these two figures have the greatest virtue the [celestial] orb with its stars turns in a figure similar to them.

The Chapter about the Indications of the Two Benefic Stars

The chapter about the indications of the two benefic stars and the two malefic stars, because the two malefics when they are conjoined will double your misfortune and if the two benefics are conjoined your fortune will be doubled.

The Chapter about the Greater Luminary

The Chapter about the greater luminary [the Sun] whose influence we do not need to demonstrate, because he is the agent that oversees all known action in the superior and inferior worlds. Following this, we can explain the action of the Sun in the celestial world as follows: Saturn, Jupiter and Mars separate from the Sun until they are one third of the circle of the Zodiac apart. They then [slow, stop and go] retrograde and their influence is weakened. Now, Venus and Mercury are related to the Sun in ways more strange than this, because Venus never gets further from the Sun than about one eighth of circle of the Zodiac, in similar manner Mercury never gets further than half of one seventh of the circle of the Zodiac from the Sun.

And when Mercury is between the Sun and one of the planets...[lacunae]... if he stays in front of the Sun, he goes back in the direction of the Sun and if he is behind the Sun he rushes on his way until he is gets close to it and when he reaches the Sun he enters combustion. And so it will be, always in the same way, if a planet of them is gets too close to the Sun whether their movement is direct or retrograde. Moreover, at the centre of the epicycle of each one of them, because they near the Sun, they always move with the Sun's rotation, without waxing or waning. This is his apparent influence on the five planets.

When the Moon approaches the Sun her influence is seen in the waning of her light, and when she goes away her influence can be seen in the growth of her light. Her light certainly comes from the Sun, whose appearance make it impossible to see the other planetary bodies as he eliminates the brightness of the other lights and leaves only his own light. We can now see what magnificent feats occur in the celestial world and its elements by the strength of his appearance and the influences of the Sun.

The greatest influence of the Sun is, however, in the inferior world, because that which is inferior belongs to the superior and is in agreement with it. In this way we can see that the Sun when he is close he causes the earth to be fiery and burned and no living animals are found there because of the strong influence the Sun has upon it. These places are the deserts of the south, and every region in close proximity will be found in this same process of burning. The inhabitants of these regions are of a black color because their material form and their skin are burned by the Sun's rays through the air.

Concerning the first climate (or zone), its denizens are less black because in these regions the influence of the Sun is not as great. In the second climate the influence of the Sun is even less and because of this its inhabitants became light brown. The third and the fourth climate are the most temperate because of the equilibrium of their environment and the balanced heat of the Sun upon them, and this because the Sun's maximum height is reached when the Sun is in its greatest distance from the earth. This is why the fourth climate is proper to the birth and formation of generous persons, beautiful and wise men whose minds are overtly creative in precise knowledge. About the fifth climate, the influence of the Sun upon them happens to and even lesser degree than in the tempered climate. Because of this, that region became a place of coldness and snow, and its denizens presents a less mature nature than those who inhabit the fourth climate, even if the distance to the more tempered regions and climates are small. About the sixth and seventh climates, they have primitive and rude inhabitants, because of the power of the cold and humidity that exist in these regions which makes them pale, their eyes turn blue and their hair smooth. This climate also increases the rounded curves of the face. The inhabitants of these regions are most imbalanced. The reason for this is that the Sun is at the maximum distance away from them, and his influence will be very weak. For this reason, the

influence of the Sun is similar with regard to the air and upon the temperament of these people in winter, which is long and hard.

Thus it is demonstrated by that the difference between peoples with regard to their appearance and form is nothing more than the influence and action of the Sun, as he is responsible of the differences between climates. With regard to variations in their nature and their behavior, this depends on the difference in their temperaments. For example, the appearance of the Indians, their vigor and habit of killing with their bare hands are not qualities found amongst the inhabitants of the northern regions. In the same way the spontaneity and enthusiasm found amongst the inhabitants of the second climate do not exist amongst the inhabitants of the third and fourth climates. And the pettiness and lack of care amongst the inhabitants of the sixth climate is not to be found amongst the inhabitants of the southern climates. Furthermore, the intelligence, correct perception and temperate conduct which we find amongst the inhabitants of the fourth climate does not exist amongst the inhabitants of the southern and northern climates.

With regard to the influence of the Sun upon plants it is because of him we find the reason for their existence. This is a matter quite evident, because all kinds of plants need the Sun for its growth. But the existence of some more rare plants which we find in certain places must be ascribed to the influence of both luminaries, the greatest reason being the variations in the heat of the Sun. One example of this is the palm trees which exists in the hot lands and are not able to grow in the cold lands. In the same way, citrus trees, lemon trees and banana, thyme and other plants are not grown in cold lands. In the first climate are grown Indian spices that are not grown in other places, while in the land of the south, under the line of the equator, there are growing trees, fruits, spices and herbs that remains unknown in the northern lands. All of this is due to the variation of the path of the Sun: Sunset and Sunrise are his arch as designed by He who walks the sky. These variations of the Sun and his heat are the reason for so many differences in the lands and in the oceans, in the airs and in the minerals.

From the rain when it is resting in the clouds there are born vapors and so many other things that are useful for people and animals, all of which is made possible due to the effects of the Sun. This is so evident that it cannot be ignored. Every day all people receive life and death through the cycles of this great luminary.

When we now speak of the animals, their conditions vary according to the heat and coldness of their places, which are not dependant solely on the proximity of the Sun. Because of this the elephants...[lacunae]...butterflies, panthers, the deer and the rhino are found in the lands of India, but cannot be found in places with less heat, except for the deer that can go to the lands of Turkey to procreate themselves. This is also the case of the elephant in the southern climate, further south than India, in the lands of Sudan where this animal is found to possess a fuller body and tends to live longer. These are effects of the Sun and its consequences. In reality, the Sun is so powerful and so magnificent that he commands every other force in the Cosmos, as in the superior world so in the inferior, that it so say, in the world of permanency and stability as well as in the world of transformation.

Now, the Moon possesses a sensitivity that influences the tides in such way that no thought or reason can deny her influence. In all places when the Moon rises in the horizon she pulls the shores and oceans. Then the waters starts to rise and the high water continues to rise until the Moon becomes perpendicular to the horizon, reaching the zenith. Then the 'licking tide' (i.e. low waters) begin and the water vanishes as the Moon descends. Then again the growing tide progresses until the Moon goes towards the center of the world, making a passage under the earth. This is, of course, as it appears in

relation to us, since she in reality continues above the earth. And once again the waters of the tide are low until the Moon rises upon the horizon and so it is at all times.

Also those who observe and take care of farms and gardens and search to know with certainty these matters with seriousness will discover that pumpkins, cucumbers and the melons grow according to the growth of the Moon. Especially in the middle of the month (i.e. when the Moon is full and in conformity with the lunar cycle) when she is completing herself in light and brilliance, her growth is magnificent at night and each night is more and more evident to our senses. This is solely caused by the influence of the Moon, because if it so happens that some planets are combust or are in conjunction amongst themselves, the influence of the Moon will only be evident if this luminary is aspecting this conjunction. But if she is distant from the conjunction or combustion, there will be either no influence from her in our world or she will solely influence only according to her phase. In truth, the Moon, transfers the influences of the superior world to the world of transformation. In the same manner, the tides are coincident with her except in the days in which the phase of the Moon is not in harmony with the low tide when her cycle begins.

All this evidence reveals the magnitude of the influence of the Moon in the inferior world. We have already demonstrated that the agents of greatest influence upon contingent events are the Sun and the Moon, the two luminaries that have the greatest power over this world. To realize their important influences is not difficult. With regard to the influence of the other planets a longer explanation is necessary. Due to this we will limit ourselves to a few examples of different [planetary] influences upon the world of transformations. For example, if a man is married when Venus is Pisces and the Moon in Taurus and sextile Venus; or the Moon is in Cancer and Venus in Pisces, or Venus is in Taurus and the Moon in Pisces or in Cancer, or if the Moon is in conjunction with Venus in one of the above mentioned positions, and none of the malefics are in aspect to either [Venus and Moon], the soul of the husband will be in accordance with the [wife's] soul; there will be a combination between the two which is referred to as love and empathy that will generate admiration amongst people. If they are married when Venus is combust in Virgo, or in Aries or Scorpio, and Mars is [applying to a square]; or Saturn conjoins Venus in one of the above mentioned positions, and Jupiter [afflicted], the marriage will be unfortunate; it is fated to be a meeting of great bad luck, to generate evil and to cause this man and woman to be in the worst of all possible situations.

He who wants to verify that the natural forces increase with the strength of the Moon and weaken when she is weak, should look to the Moon when she is close to Venus in the sign of Taurus and use virgin chalk and sulphate of arsenic to remove body hair, in your customary fashion. In a marvelous way, the hairs will not disappear because the products will not have its usual effect. If you are normally able to shave without pain or any other difficulty you will not be able to do so that day because your hair will be very strong. However, if you take laxatives that day in conformity with your customary fashion you will only need to excrete seven times or less if you usually do twenty times, because these particular natural forces will be at their peak due to the force of the Moon, who will be in her exaltation whenever she is together with Venus. The laxatives are absorbed with the aid of the bodily humors which weaken the natural retentive strength, but because of the conjunction of the Moon even after taking the laxative, it will not be possible to evacuate these [watery] humors. The humors naturally grow and then are excreted and this process can be assisted by medicine. However, since the power of Nature [as seen in the planets] is growing in potency it will not allow the humors to be dissolved or thrown out. As a consequence no remedy or medicine taken that day will be able to undo, dissolve or throw out any of the bodily humors as it would normally. However, this can occur when Jupiter is in Cancer and the Moon is in conjunction with him. How strange is the force nature has upon remedies, even if they are those of the strongest kind! He who was accustomed to excrete twenty times by taking a purgative drug would only do so four or five times during this conjunction. Moreover, he will not feel as bad as he would if he had experienced the [normal] action of the drug and he will not suffer the hotness or dryness typical of the use of purgatives.

He who is plants or sows when the Moon is in Capricorn or in Aquarius, or in Scorpio and in conjunction with Saturn and not aspecting Jupiter, will never see his crops live and survive. He who is collects aromatic herbs or flowers when the Moon is in conjunction with Saturn, or when the Moon is aspecting Saturn in one of the malefic houses; or if [the Moon] is not aspecting Venus or Venus is lacking in strength, the collected plant will not have lasting aroma and the person will not reach his goal. But the opposite will occur, if the Moon is joined to Venus in good aspect, and especially if Venus is in Libra. We can find many more examples of the influence of the stars.

Whomever who has as his goal to benefit from the deep wisdom found in this book should chose to work at the time when his intended objective is in harmony with the rhythm of the stars. By doing so, he will be keeping the tradition and taking care of what is fundamental. The celestial forces that dwell in the ether will be in his favor and will help him in all his designs. But, if you don't know or think that it is not important to proceed according to we have explained, or if you do not [elect times according to the Heavens] as we have mentioned, you will not reach your goal and will be confused and lost. You will be like a man who has his horse in the pastures and finds a saddle. When he tries to saddle the horse, the horse will not obey, despite securing the reins with one hand. He could then lose what he has at hand [the saddle] in order to better control the horse, but if he prefers to keep holding on to what was found he will leave his horse with no control. The horse will abandon him and he will find himself switching places with the animal. By acting this way he will be unable to reach his goal and will not accomplish what he wished. But he who follows and does not ignore what is written here, deserves to reach his goal and obtain what he wishes.



The Second Art of the Process of Elaboration and Manipulation of the Three Elixirs

You should know that gold is the most noble of the terrestrial bodies because it is the most durable; whatever malice [tarnish?] that reaches it does so very slowly. Being the most resistant, is worthy of occupying the center of the world. This is due to its relationship with the greater luminary [the Sun], and this explains why the color of both is the same. Concerning silver, at any moment it is willing to fuse itself with gold with neither suffering because of this mixture, and because of this, the characteristics of the Moon is to be worthy of this honor. And concerning man, the most noble of the animals, and amongst the animals, the most noble of the composite bodies, gold is not only useful to man, but there is also a sympathy between him and the gold. It is because of this that drugs are extracted from the body of man, as well from his humors, his moisture and his organs, which, when manipulated by the wise ones, will be the best medicine, the most efficient poisons and the most magnificent mixtures to affect the body. Understand this and use it as a measure.

Section on the Extraction of the Active Water, called Sapius

Take frogs from the river and burn a great amount and add an equal amount of lime. Take the same quantity of al-qili[9] and place it all in a large metal container after grinding the three materials well together, transforming it into powder. This being done you should cover it with water. Add a large amount of wheat bran and leave it for seven days, covered with tree branches. Then let the drain the liquid into container. And this will be the first water[10].

Extraction of the Second Water called Qurial

Take one part burned shells, one part lime and a third part sal ammoniac[11], take one sixth each of borax and vitriol[12]. Place this together after mashing them separately and place them upon a large quantity of mashed bran.[13] Pour Sapius water over it in the measure of seven times the content, cover it with tree branches and leave it for fourteen days. The water formed in this container should be drained into a similar container and this will be the second water, and in this the strength will be doubled.

Extraction of the Third Water called Rarasius

Take twenty ratls[14] of salt and one ratl of sal ammoniac and cook with 120 ratls of water and boil until it is reduced to forty ratls. Pour more eighty ratl of water in the container and reduce it until it is forty ratls left and to continue you should let 80 dirhams[15]. You cook 120 ratls of water until you are left with forty ratls seven times. When, in the seventh cooking you are left with forty ratls, remove it from the fire and throw upon it the burned shells and mash it until it turns into fresh and moist dough Then you pour a measure of its weight in lime on it, one sixth part of sal ammoniac, one sixth part of yellow arsenic, one third part of sulphur and one third part of al-qili, then mash it all together. In order to manifest the third water, pour seven times its measure of the second water over it, cover it and leave it for 21 days.

Extraction of the Fourth Water that is extremely useful and is called Triras

Gather together dust of copper, iron and black lead in equal parts. Mash this together with vinegar made of distilled wine and pour a sixth part of sal ammoniac over this together with one sixth part of vitriol until the mixture is extremely thin, then let it to dry in the Sun. Later add an equal amount of sal ammoniac, one sixth part of this weight in red arsenic, one third part of yellow sulphur and six times this in lime as well as burned shells. Mash everything very finely and cover it with ra'rasius seven times. Pour over it one third part of a mixture made from dried milky herbs and leave it for 28 days. This fourth water is fatal and annihilating, it can be fatal just to touch it and its smell can be strongly damaging to the brain. Because of this Hermes ordained that whenever you work with it, the best thing to do is to cover your nose with cotton soaked in rose water and camphor which will be a great help.

We should also mention the properties of this water, in particular it can be placed in a bowl and immerse any part of an animal, it be the heart, liver, spleen or flesh. If it is left in a closed bowl into which air does not enter the part or flesh will be dissolved until it is as watery as the flowing water it is mixed with. Any animal that touches this water, even just a single time, within half an hour the part [which touched the water] will be consumed and it will die shortly. This quality can be advantageous, such that if this water is dripped in the eyes of someone who is asleep, it will it will immediately dissolve and the sleeper will not see who did this act. If it is dripped in the nose or ear of a sleeper, the victim's brain will contract and die within a day or two. A bowl made from copper or iron that is immersed in this solution will be completely consumed within one night as if its parts, internal and external were passing through fire and were reduced to powder. Its greater use will be mentioned in its proper place, God willing.

Chapter about the Extraction of the Essence deposited in the strength of Mars

Take five ratls of human blood, fresh from the veins and place it in a cucurbite and in an alembic [16], if the quantity is less, it can be in whatever value and weight you wish. Add blood of a goat, distill and save 100 dirhams. Following this, take the blood of a donkey and a mare that are extracted by bloodletting of blood and mix this with the following components: one part of azinhavre [17], ten parts of sal-ammoniac, three parts of vitriol, two parts of salt. In the next step, add the bladder of a cow and another from a goat and one part of crushed egg shell. Then, cover the liquid part with this mixture and let it rest in a place where the rays of the Sun do not reach for three days. At the end of this time, take as much good Cypriotic vitriol as you wish, mash it into a fine consistency and add the same amount of sal ammoniac. Then add seven times the amount of donkey urine. Then place it in the light of the Sun for a whole day. This will then dilute itself into the form of red water. At this point add to it the same measure of the liquid parts of the blood, and pour it over the prepared mixture that you saved and let it rest for seven days.

After this, you will mash one part of salt with an equal part of sal ammoniac and half part white sulfur. Mix it very well, cover it with twenty times the amount of water and cook it until it ten dirhams are left. Pour the second preparation over it and let it rest for seven days. After this time has passed, take one part of yellow arsenic and one part of red arsenic, and put it in the fire in an iron cauldron. When it starts to melt, add one part of sulfur and a half part of crushed glass and stir for an hour until it is very well mixed. After letting it cool, mash into it a salaya and let it rest in very acid vinegar for one hour. Then add to the third mixture that you set aside, three parts of chalk and let it rest in a vase for 24 days. When this period of time is at its end, filter the water into another vase. This water will have the essence of the strength of Mars, and it will have the power to cleanse impurities from all forms of bodies. In this way, the copper and iron heated and cooled in this water seven times will be free from any impurity and will never dry up. In the case of iron, it will help fusion made by fire. Place one drop of this water per day upon tumors and ulcers and they will dissolve until they disappear. This water has all the effects of the triras except for its ability to dissolve flesh and organs and to provoke contractions, but if this water touches the eyes it will create great damage. If we add to this water arsenic and let it rest for one day and one night, it will be better purified than if any other method were used.

Chapter about the Purification of Arsenic

Melt the arsenic in an iron cauldron upon the fire and mix an equal amount of crushed glass. It is more efficient if the glass is melted first and then blends in and melts the arsenic. Then crush it along with human urine and let it rest a whole day until night and pour upon it seven times its measure of triras. Leave it for one day and one night and remove it. Then pour over it a mixture composed of a third water of leeks, a third vinegar and a third fresh water until it is completely covered. Let it boil over a low fire until it dries a bit, then wash the arsenic first with the vinegar [mixture], and then with water, and when it is dry, save it in a bowl.

Another chapter about the Purification of Arsenic, which is easier than the first.

Break the yellow arsenic in small pieces the size of chickpeas, place them in an iron cauldron and melt it over a fire. Feed this mixture with kundur, or if you will, olibanum, until the original weight is left in the cauldron, then feed the mixture a second time with the same amount of olibanum and crushed glass, and mix. Once more feed with a sixth [of the original weight] of vermilion and a sixth of sal ammoniac. If you are doing this work must make sure to avoid smelling the vermilion by putting cotton soaked in tar in your nostrils. When the mixture is taken from the fire, pour over it one sixth of its weight in alum and a quarter of its weight in mercury. Once this is done mash into it one piece of salaya and leave it in vinegar for a whole day. Then, cover it with ten times its measure in cow's milk and place it inside a well for it to putrefy for twenty one days. When you take it out from the well, crush it again with vinegar. After it is washed in vinegar wash it in water, seven times, until the water comes out clear and shiny. Dry it in shadow and store it.

Chapter of the Sublimation of the Purified Arsenic

Prepare [the arsenic] with two times the amount of mercury, which is better in its effects, faster to sublimate and more efficient for the work for which you wish to use it. If, in the beginning the sublimate is white, this is desirable, even if for first time the sublimate is not very white. Take the sublimate, crush it in a salaya with vinegar and with one sixth of its weight in sal ammoniac. Later, wash it with vinegar, then remove it and wash it with water several times until the water comes clear and fresh. Then, crush [the arsenic that is left] by itself with half of its weight in shavings of copper, and one sixth of its weight in crushed glass. When everything is well mixed, add one half of its weight in mercury and make it sublime in the aludel[18]. The first sublimation will have the best color and shine, if there are no problems and it is properly prepared. If its whiteness is not pleasing, repeat the aforementioned work until is white and becomes limpid. And take care that the fire is not too strong, because excessive heat can burn it as the nature of arsenic is near to the nature of sulfur. So, be aware of this.

Chapter of the Purification of Copper

Take copper whose leaves are red and heat it in a quantity of water and five times its weight in the juice of squeezed grapefruit, with one sixth of the tenth part of its weight in Murdasanj[19] and one tenth of its weight in asafoetida until the water is dry. Then take out it out and dry the leaves well with a wool cloth. Then, heat it a fire at low heat and cool it by placing in the grapefruit water seven times and then olive oil twenty one times. This is the purification of copper and the removal of its blackness and dryness.

Chapter about how to make it whitish and make it look like Silver being what was bequeathed by Hermes and to what Balinas also dedicated himself

Take one ratl of purified copper and melt it in the fire. When melted, pour in a little white borax and then ten dirhams of purified arsenic, sublimated and darkened with a leaf of white nuqra [20] of good quality. Blow for one hour so it is mixed with the other ingredients and white and pure nuqra will be left which no one can doubt who sees it. And if you combine this with silver it will give to it firmness and cohesion.

Chapter about other method of whitening of Copper

Take one half ratl of mercury and put it on a salaya, pour upon it sal ammoniac to the measure to one sixth of its weight, isfidaj[21] of lead to the measure of one quarter of the weight in mercury and crush it well upon a salaya. Pour with the water called triras as much as necessary and mix it for one day and on night. After this, pour upon the mixture one quarter of its total weight of dust of yellow arsenic and mix it for one day and one night, pouring enough triras on this mixture to allow it to pulverize and combine. Leave it in a clay vessel, sealed with clay of wisdom[22] and let it dry. Then seal again with clay of wisdom and dry once more. Seal for the third time and dry it in shadow. Put it on the strong fire for seven hours. Breaking the vase you will find what is inside of it dry and gravelly, like cinnabar, even if its color is not red like cinnabar. Then mix it with egg white for a whole day, dry in shadow and then pour on it strong vinegar and mix it with vinegar for one more day. Wash it seven times with vinegar and more seven with fresh water, dry it and add to it on a part equal to its weight in mercury and mix while you are pulverizing it. Later, sublimate in the aludel. This will produce a dirham of purified copper and of white silver which nobody will doubt.

Chapter about how to soften purified Copper

Know that the works done in the same way in different times have different results, due to the changes in the Heavens that vary according to the times. Thus there is no way to completely avoid malefic influences in works that one starts since we cannot escape the celestial powers. Silver that has already been worked, for example, can appear dry when it is hammered or worked with instruments by craftsmen. But if metallic nugra is mixed with pure silver, none of this will happen and the craftsmen can make whatever implements or coins they wish. If, however, one is obliged to make a silver or coin without this mixture, he should heat and dip the silver in softening water, which is made this way: Take leaves of apricot, plum and pear, one part of each, and place in a vase, pouring upon it three parts donkey's milk, one sixth part water of leek and half part of fresh water, leaving it to rot by burying it for fourteen days. Crush the leaves and return it into the water for fourteen days. Then take it and squeeze the leaves, pouring upon an equal amount of olive oil that is no more than a year old and leave it to rot for twenty one days. Add to it the water of blood distilled by curcubita and alembic, a tenth part of its weight, and the same of water of milk, distilled by curcubita and alembic. Let it rot for 14 days, burying it in horse and donkeys dung, sprinkling cold water and urinating upon it every day. And when the mentioned days have passed, take it from the well of putrefaction. This is the softening water. This is one of the great secrets.

Recipe of the great softener water to which Hermes called Kalianus, that means, the one that takes out dryness

This is made with one part horse hoof scrapings, half part donkey hoof scrapings, one part scrapings of al-raralich al-harbalich horns, that is a type of brindled snake[23], and (...) one third part snake[24] and one quarter she-goats horn scrapings. Pour upon this the blood of a goat equal to its own weight. It should be buried in the dung for one day and one night. In the third day, pour on it an equal part of its current weight of the aforementioned blood, a tenth part vitriol and one fifth part ammonium chloride. If you first dissolve the vitriol and sal ammoniac in water the result is even better. Then, distill them in the curcubita and alembic, from where will come a golden shiny water golden color that softens white copper so well that nothing can replace it.

Chapter about the transmutation of Copper to the appearance and form of Gold

This chapter is one that king Hermes valued greatly. Know that the bodies that most easily transmute to the form of gold are silver and copper. This is because silver mixes with gold and viceversa without causing bad effects or causing them lose their qualities. The mixture will take on the color of whichever metal is present in a greater amount because they are equal when mixed, and the time it takes silver to melt is the same as the time it takes gold to melt, being one more harmony of Nature.

Copper, of the seven metals, is the most similar to gold about in color, but it takes longer to melt and mix with gold and the mixture of copper and gold is inferior to the mixture of silver and gold because it makes gold dry and brittle. Because of this, silver is closer to the nature of gold than copper. Copper, in turn, has the quality of being red in color and beyond visibly taking on the color of pure gold, in a visible way, because from copper comes gold colored chabah[25] simply by crumbling tutya[26] over it. It is important, as Hermes said about, that is purified tutya, correctly created according to the tradition, because then when crumbled over purified copper, it will transform it in gold. Now we will explain how to do this.

Description of the purification of Tutia

Know that minerals, when burned or subject to excessive heat, manifest impurities, which can be sulfuric, salty, gray and of bad quality, and in most works, this causes effects other than those desired and can cause undesirable damage. Therefore take care to purify mineral bodies from these residues and impurities. If you want to purify tutia, do so when Venus is in her sign with the Moon making a positive aspect to Venus and Saturn is in his sign or exaltation.

Take three ratls of tutia and mix it well, covering with the third water rarasius for one night. Take it out of the third water, wash first with sublimated vinegar and then with fresh water. Then mix half of its weight in mercury, one third of its weight in cinnabar and half of one tenth of its weight in sal ammoniac, add in oil of eggs and heat in a low fire for seven hours. Add one tenth of its weight in litharge,[27] one tenth mercury and half of one tenth of rusuuhataj[28]; mix it very well, in a salaya with the second water, called qurial, for one hour. Do this same process again and leave it for one night. Wash it with sublimated vinegar, then with salt water and finally, with fresh water. Dry it and add one sixth of its weight in mercury and one third in cinnabar. Mix it all and add the softening water called Kalianus, heat it in a low fire for one day and one night. Mix it again very well and wash it with the first water, called sapius, then with vinegar and water and save it, because this is the purified tutia. Know that purified tutya is a magnificent elixir, which changes the appearance of copper to gold in color, in shininess, in resistance and in malleability. This because if you crumble the weight of five dirhams of it upon twenty dirhams of copper, the copper will become pure gold, which if seen there can be no doubt. So save this chapter and protect it, because this is a noble chapter with the most valuable knowledge.

Purification of the Copper in which one wishes to sublimate

Immerse it in olive oil forty nine times and immerse it forty nine times in softening water, then in water of blood twenty one times. This is purified copper that will be used for the following operations.

Know that purified tutia is a wonderful elixir that turns copper into gold in color, brightness, resistance and malleability. If you throw a five dirhams of tutia on twenty dirhams of copper it will turn into pure gold which cannot be doubted. Keep this chapter [secret] and protect it because contains great knowledge and is among the most important chapters.

Chapter about the purification of Silver by fire from Tin in a foundry, this being so famous in all times and nations that it need not be repeated here



Chapter about the elixir of Silver that transmutes it into the color of Gold.

There are four principles required for this Elixir: the First will be the Foundation

Take two mithqals of gold raspings and two mithqals of silver raspings, two mithqals sal ammoniac, and one mithqal of yellow sulfur. Mix it all in a salaya with wine vinegar until everything is thoroughly mixed. Then pour upon it five dirhams of mercury and mix it very well for one day and one night. Put it in a short necked glass flask sealed with clay of wisdom and then put the flask in a jug of clay. Place it in an athanor while the Moon is trine Jupiter and not aspecting the malefics. After seven hours, take out the contents of the flask and save it; this will be the foundation.

The Second Principle

Take five mithqals good red copper raspings, two mithqals rusuhataj that is to say calcined copper, crumble it well and add to the raspings, mixing it all with grapefruit juice and two dirhams of sal ammoniac for one day and one night. Pour into it sublimated vinegar and add one dirham sal ammoniac. Mix it for one day and one night, in addition to the first, dry it in shadow and save it.

The Third Principle

Take five mithqals yellow sulfur and crumble it over five [29] mithqals of pure silver and melt it., then mix it. If some has not melted, return it into the fire and pour upon it enough yellow sulfur to completely melt the mixture. Then mix it with water of the strength of Mars for one day and one night. Add to it two mithqals each of calcined copper, raspings of silver and raspings of copper, three mithqals ammonium chloride and pour into it water of the strength of Mars. Mix it for one day and one night and dry it in shadow.

The Fourth Principle

Take two mithqals of silver raspings and two mithqals copper raspings, mix only with sublimated water of blood, without the sal ammoniac, and add five mithqals of mercury, crushing until well mixed. Pour on it one mithqal sal ammoniac, one mithqal borax and one mithqal cinnabar, and mix thoroughly for one day and one night. Bake in a low fire for seven hours, mix and add the fourth water. Let it dry in shadow and pour in as much of the water called triras as possible, mixing the entire time. Dry in shadow and then pour in the fourth water again. Dry exactly three times and then dry again. When the Moon is making a favorable aspect to Jupiter and when Jupiter is [dignified by sign?] or exalted, add together these four principles and put them on a low fire, pour onto it the oil of eggs extracted by corcubita and alembic. Put the entire mixture in a flask and seal it with clay of wisdom and let it dry three more times. Place again on a low fire for seven hours, using the [appearance] of the cinnabar to measure the strength of the fire. When you remove it, you will find the All, a red Stone that tends a little to black. This is the Great Elixir[30]. Save it, praising without end the First Cause and the Mover of the World that gave grace to you and led you on this success.

Description of how to use this Elixir upon Silver

Take fifty mithqals of good silver, melt it and mix it three times with softening water. Later, melt again and add borax. When it is saturated, remove one mithqal of this elixir and place around it gold leaf, covering all sides in order that the fire does not reach it and melt it until after it mixes with the silver. And it is also possible to place around it a thick layer of silver leaf. Then stir the mixture for one hour and cover. Later, take out of the cantharis the pot in which the mixture was molted and stir it with softening water, which has already been described. From this [operation] comes pure gold, which no one can doubt, if Allah, be praised, wants it.



The Third Art of the Treasure of Alexander regarding poisons

The first poison is Jibta

Hermes said: "If Mars is in Scorpio, take human blood, at the moment it leaves the veins; if is taken from the veins by bloodletting that is also allowed. Add immediately an equal amount of the milk of a mule milked at the same moment. It is also possible to pour the milk at the time of the milking over the blood, before either has cooled. Take two ratls of this mixture and add one sixth of its weight in macerated fish eggs with seven [chicken] eggs and bury it for 49 days in the well of putrefaction, whose description is this: find a bare place in the ground and dig on it a large well, whose mouth is two thira in diameter and three thira in depth. Paint its interior with chalk. If you want to putrefy something, place it in the bottom of the well in a glass, and place over it a [vessel?] that fits the well. Fill the well to the top with equal amounts of donkey and horse manure. Every fifteen days change the manure and add one ratl of urine daily, for seven days. Finally, each day add cold water twice. This is how putrefaction occurs. If the aforementioned mixture rots after 49 days, remove the glass and see what is inside it. Mix the contents of the mirror in a mortar and crush it until it gets thin, whether it contains worms or not. Then add as many ant eggs as you have available, add the weight of the glass' contents in crushed sea squill 31 and mix it well. Put the mixture in a glass with a covered mouth and place in the well of putrefaction. Leave it there for twenty one days. Then remove the cover and transfer the contents to a salver to dry, later storing them in a flask. This is the poison which Hermes called Ulthar, meaning "the one that reaches", because it reaches the heart quickly and kills whoever takes it, with a dose of just one dirham.

How to make the poison called Talius

Hermes said: "When Saturn is making an applying aspect, grind one part yellow arsenic and, one part ammonium chloride and after they are well crushed soak in three times their volume of thick, strong vinegar. Then take one quarter part lead raspings and one part mercury and place in a salaya, pouring over it the syrup formed by the vinegar and the other drugs, grinding it for two days. Place it in a jug of clay, cover it with a sheep gall and bury it in the manure for 40 days. Then, take out what is there and save it in a flask that should be hung in the dark. This is the 'revealed' poison, which the sages called at-talius. Two daniqs of it, in drink or food, kills in one day and there is no way to escape from it. Its preparation should begins when the Moon conjoins Mars and the star called Ras al-Ghul.[32]

How to make the poison called Bich bar bich

Hermes said: "If Mars is in the sign of Leo, a sign in which its nature is revealed, take five dirhams of new resin of spurge and crush it until is very thin. Take three mountain vipers, these being vipers found far from water and cut off their heads and tails. Place the heads and tails in a mortar and grind strongly until they are the consistency of brains. Add sublimated vinegar and stir it for one hour. The add five dirhams of mercury, five dirhams of ammonium chloride and one dirham human brain,. Place the spurge in a cup of glass and pour [this mixture] over it. Place this glass cup glass inside an iron cup, cover it with another cup, of glass, fasten it and seal it and bury it in fresh dung. Urinate over this dung three times a day. [Leave it buried] until the Moon returns to Leo, because you started to prepare it while the Moon was in the conjunction of Mars in Leo. When the Moon comes back, after a lunar month, to its conjunction with Mars, dig up the mixture and save it in an iron box, during this conjunction. This is the poison that the sages called Bich bar bich. Two daniqs kills in four hours."

How to make the poison that is called Analimus

Said the wise: "When the Moon has separated from a conjunction of Mars and applies to conjoin Saturn, take two dirhams cantharide, [33] two dirhams halik [34], two wild poisonous lizards and one daniq ants eggs. Place all of this in a mortar and grind it strongly until it is well mixed. Then pour over it water of basil [35] until covered and bury in the aforementioned dung and urinate over it three times per day for 40 days. Then remove the mixture, place in a copper box and save this poison. This poison was extracted by King Miroditus [36] and he called it Analimus, meaning 'the Hidden One'. This because if a person eats or drinks two dirhams of this poison when reaches the stomach, that same day they will suffer fever and violent illness which will, by the fourth day, be impossible to save him from. There will be no traces of poison and no one will realize that death was caused by another thing but illness. If you cannot find ants' eggs, go to their hive and pour vinegar over it. The ants will abandon it, carrying eggs with them, which can be collected."

How to make the poison called Jaranias

Take one part each copper, iron and black lead rasping, a half part of ammonium chloride and grind in a salaya for one day and one night. Then, pour over it one quarter part yellow arsenic, one third part red arsenic and one part al-qili. Mix it all for one more day and night and sublimate, sealing [the vessel] with clay of wisdom. It will sublimate a petrified body, from which one half dirham kills in two days with no possibility of treatment.

How to make the poison prepared by Qinan ibn Anuch

Take equal parts of al-qili and chalk, one sixth part yellow arsenic and yellow sulphur and one third part ammonium chloride. Pour over it horses urine in three times the amount needed to cover the mixture. Leave it in a large vase in a cold place for twenty one days, stirring three times a day. Then open the seal of the vase and pour the liquid inside into another vase. Heat it in a low fire until it has the thickness of honey and save it. Take chopped cockroaches, scorpions, beetles and ants. Scissor scorpions are more powerful. Add to the initial mixture one part [chopped insects] and mix it well. Pour over it in very acid vinegar and a whole frog in ten times the amount needed amount to cover it. Heat it until the frog is dissolved, adding all the spurge's milk that you have. If you do not have spurge's milk, add ten parts of scammony and heat it in low fire until it coagulates. Then place it in the Sun to dry. This is the poison that kills in an instant. You should take from the vase and store it in a flask. This is the poison prepared by the lord Qinan. The dosage to be administrated is one dirham in the food or drink.

Description of the poison called Ailailawus

Take 2 ratls of wild onion and chop it very finely. Then add to it three ratls of the leaves and branches of al-la iya, and one half ratl sea squill[37] called ziluf. Mix it well, pour over it enough horse urine to cover it and leave it for one day and one night. Then pour off the liquid without touching it and boil it in low fire until it has the thickness of honey. Doing this, place a cup covered with another cup and bury it in a well, covering with a downpour of chabah, squeezing over it horses dung. Leave it for fourteen days and urinate over it three times a day. After this, change the dung and leave it for another fourteen days. Remove and bury it once more, this time for 42 days. Dry in the Sun or over a low fire. The weigh of one dirham of this mixture kills in two days.

Description of the poison know as Qiyathara, that means 'the Royal Liquid'

Take two large mountain vipers, that live far from water whose heads [lacunae].[38] Using scissors cut the head and tail of one of them. Then, open its belly and take its insides out, storing the two vesicles. Grind the two heads well and place them together with the two carcasses in a large pot, after cutting the bodies of the snakes into small pieces of approximately ten dirhams each. Pour over it a fermented drink with ratls of ammonium chloride added to it and heat the mixture on a low fire until it melts. Remove it from the fire, boil the water and remove the fat. This is the mortal poison called 'the Royal Liquid'. When one dirham is mixed with a drink it kills the same day.

How to make the poison known as Abararis, which means 'the one that kills in two ways'

This poison kills if drunk or if coated on a sword, knife or lance. If a man is wounded with one of these weapons, he will die. No theriac[39] or other form of healing is possible. Take 10 ratls from plants of qili, yet green; crush it and leave it soaking in 20 ratls of horse's urine. Leave it under the sun until dry, then pour on it 20 ratls of water, stir it every day with a stick of fig wood and place under the son until is left of it 10 ratls. Then, percolate and store it in a bowl. This is one of the first basic preparations. Now take one part of copper raspings and one half of iron raspings, and from ammonium chloride one part, from the arsenic, one part, and from the yellow sulphur, one half part. Crush it in a salaya with donkey's urine, for one day and one night. Later pour over this the first of the basic preparations, pouring little by little until it is fully absorbed. Then take two ratls soapwort[40], one half ratl chubrum, and one half ratl of branches of al-la iya. Mix it all and place it in that first preparation, and leave it all to ferment in a single bowl. Bury it for 14 days in the dung and urinate on it every day. Then remove it, percolate, being careful not to touch it and store it in a bowl.

How to make the poison known as Athanasialus, which means 'the poison of one hour' which is made with gall bladders

Take 3 mountain vipers and take their gall bladders, add the gall bladders of a wolf, a hyena, seven large dogs and a lizard, of the type found in cemeteries, and cook [the gall bladders] with chopped flesh of the vipers over a low fire, with twenty ratls of water until only five ratls of the mixture is left.

Percolate the water, take from it the weight of seven gall bladders and stir with a iron stick, add two dirhams of dried snake spinal cords and three dirhams ammonium chloride. Stir well and put the mixture in a bowl similar to the one described above and place in the purification well. Bury in the dung for 40 days, remove and store in a cup. This is be the "poison of one hour" that with a weight of four chairas kills in a single hour.

How to make the poison called Sithalamas, which means 'the one that kills whoever touches it'

Take one dirham aconite[41], seven scorpions and one half dirham musk. Crush and mix well. Pour over it a viper gall bladder, asuad salikh[42] gall bladder and the gall bladder of a dog, a wolf, a hyena and a lioness or lion. Mix until very thin, place in a bowl and bury it in the dung for 40 days. Store it in a bowl; and whoever eats or drinks two chairas [of this poison] will die the same day. If a knife of sword is coated [with this poison] and someone is cut with it, this person will die. If this poison is held in the hand until heated, the person holding it will die after one hour.

How to make the poison called Sitatus, that means 'the one of vegetal origin' which is prepared from plants

Take ten ratls of sea squill, macerate and pour over it as much as you can of the milk of al-la iya. Then macerate two ratls of al-la iya branches and add one ratl of daphne[43], one half ratl of scammony[44] and one quarter ratl of fava beans[45]. Mix well, while stirring and beating. Pour over it the water of green qili plants and ten ratls of the water of wild celery[46], two ratls pennyroyal[47], two ratls rue[48], two ratls water of mint[49], two ratls water of radish[50] and two ratls chopped garlic. Place it in a storage container for fourteen days and stir each day with a piece of fig wood. Then bury it for fourteen more days. During this time it should not to be touched. At the end of this period, squeeze and percolate the water that comes from it. Bury this water in dung for twenty one days, then remove it and store it in a bowl. This is the poison that kills by diarrhea, that ulcerates the liver and makes it bleed. The [deadly] dosage is one dirham [and in this amount] no antidote can save the victim.

How to make the poison that kills by bleeding diarrhea

Take one half ratl of daphne[51], one quarter ratl of white hellebore[52], one quarter ratl from black hellebore[53], one quarter ratl dry paste of colocynth[54], one quarter ratl spurge resin, and one half ratl crushed indigo seed[55]. Add to this crushed and sifted drugs and pour over it water with ten dirhams of ammonium chloride added and let it rest for one day and two nights. Then knead it strongly, squeeze and percolate its water. Place it under the summer sun or a low fire, that should not surpass the temperature of a strong sun, until the water is dry and all that is left are the essences of the aforementioned drugs. Then pour over it al-yatu milk, in an amount sufficient to cover, dry again and save. Then take five dirhams each copper and iron raspings and crush them in sublimated vinegar with five dirhams of ammonium chloride for one day and one night. Combine this with the saved mixture and dry them together. This is the poison that heavily irritates the stomach, intestines and liver, burns them, makes them bleed and kills in the same day.

Description of the poison that kills though laughter

Take one quarter ratl saffron[56], crush it and soak it in five ratls of water, to which has been previously added fifty dirhams of ginger., fifty dirhams of pepper[57], two dirhams of cardamom[58] and twenty dirhams of china-cinnamon[59]. Macerate all until it gets thin, pour over it five ratls of water and leave to soak for a day and a night. Let this remain on the saffron for another day and night, stir it and percolate the water, soaking in it an additional quarter ratl of saffron. Again, percolate the water after having stirring and let it soaking for an additional day and night. Leave to soak in that water an additional quarter ratl of saffron for a night, and then place it under the Sun to dry. The weight of two dirhams of this poison kills by laughter in less than one day the one who drinks it.

Description of the poison Anarus, which means 'the cold poison'

Take two dirhams Egyptian opium and two dirhams qaisuri camphor [60]. Crush and mix them together and that one you wish to kill drink it, because it decreases the strength and painlessly extinguishes the internal fire.

The Influence of the Moon over Poisons

Remember that we had mentioned in the beginning of this book that the natural powers in bodies increase with the strengthening of the Moon and decrease with her weakness. Because of this, one should not give the mortal dosage of the poisons except if the Moon is weak because she is waning or receiving negative aspects, not when she is applying to aspect one of the benefics. If these poisons are used by one who does not know this or who ignores it thinking that the influence of the Moon is weaker than the influence of the poison, they will find that they are incorrect and their acts will be frustrated, never reaching their aim. Because, if the poison finds the natural powers at their maximum and being reinforced by the celestial powers radiating from the Moon, it will be impossible to counteract the celestial strength and defeat the Moon through the poison. Therefore avoid times when the Moon is exalted or in her sign Cancer or aspecting the benefics or trine or sextile the Sun.



The Fourth Art concerning the preparation of the antidotes that cure poisoning

The preparation of the antidote known as al-Bianus, which is called 'the reason of life' by Mihlayil ibn as-Sayyid Qinan

Take ten dirhams of bay laurel seeds[61], four dirhams of nardo, 5 dirhams roman gentian[62], three dirhams each of the roots of capers[63], roots of aipo[64], roots of wild za'tar[65], bark from the roots of roma[66], bark of the roots of funcho[67], roots of blue lily[68], aristolochia, two dirhams of cinnamon and cloves or ginger and saffron. Macerate all these ingredients and filter them. Mix it with good a fresh and pure honey of good quality and store it in a jar. One dosage measures up to one half dirham.

The preparation of the antidote of Hermes, which saves everyone from poisons

Take five dirhams of briony[69] and roman gentian[70], ten dirhams of bay laurel seeds, asaro[71], alfavaca, melissa[72], Indian Wood[73], sandalwood, whole pearls, red coral, two centaurs, one white and one red[74], coral, costo[75], storax, laudanum, olibanum, cinnamon, malabartum[76], cloves and ginger, with four dirhams of the roots of za'tar and roots of blue lily. Macerate all this together, mix it with fresh honey of good quality and store it in a jar.

The preparation of the antidote which Hermes called Athir Salius (the ether of Salius), which means 'the fixation of life'

Take two ratls of coconut, one quarter ratl of pine kernels, one half ratl of cinnamom, one quarter ratl of cardamom, one uqiyyah of clove, malabatro, ginger, protium[77], blue balsam[78] and yellow amber one half uqiyyah of saffron, three uqiyyahs of vitriol, celidone[79], "persian dust"[80], cloves, peppers, carrot seeds, garden cress and myrtle seeds, one half uqiyyah of saffron, one uqiyyah of celandine, liquid storax and olibanum, two uqiyyahs of asafetida resin, one uqiyyah of horehound, felty germander and liverwort. Crush all ingredients together and mix well with a good quality honey. Store it in a jar and use one mithqal against all forms of poison.

The creation of the antidote that Hermes prepared to restrain the evil in poisons

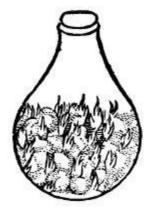
Hermes said: Look when Jupiter rises and take a pure bezoar or a pearl, add one third part of red coral and one third part great false leopardbane. Crush it well in a pestle and sprinkle over it the water of melissa with one sixth part of saffron and mix it under the sky, from the time Jupiter rises until his setting. Then take the brain of a ferret and mix it with one dirham of each of assorted nuts. If a man has ingested something poisonous or has been bitten by an animal with deadly venom give this to him to drink together with cow butter until he vomits. The give a portion of these nuts with fresh water. Then sacrifice a ferret and remove all of the soft tissue and organs, except for the gall bladder, wash the tissue and organs with water and then fry them. Give to [the victim] to eat after taking the medicine. The victim will be safe from the poison, no matter how strong it might be.

The creation of the antidote called by Hermes, Aililunius, which means, 'that which penetrates with great force'

This we know: When Jupiter is in the fifteenth degree[81] of the sign Cancer, take ten dirhams of peony, two dirhams of amber and saffron, one half dirham of melissa, and bezoar in half of the total weight. Crush each part well and mix in a mortar. Then pour over this mixture the oil of almonds until it is completely covered. It is important that this operation is begun when the Moon is conjunct Jupiter, in the fifteenth degree of Cancer. After it is made keep it in a box of gold or crystal, in a cold place. If you seek to save a man from some fatal venom give one dirham of this. He will be relieved of the venom through the sweat of his body, if God wills.

The creation of the antidote Dardhaluch, which means, 'done by the vipers flesh'

Choose a mountain viper with a large head and quick movements and cut off its head and tail simultaneously. Cut open the viper, remove its entrails and soft organs and rinse it in hot salt water seven times. Then crush the entrails and soft organs until they have the consistency of brains. Cook over a low fire. Grind the cooked mixture again in the mortar and then grind and add the following five medicines: five dirhams of clove, two dirhams of saffron, five dirhams of malabathrum[82], ginger, nutmeg and cardamom, two dirhams of cumin, three dirhams of the celery seeds, three dirhams carrot seeds, black pepper and long pepper, four dirhams watercress, three dirhams bay laurel seeds and five dirhams of bryony or roman gentian. Grind well in a mortar and add sufficient honey sufficient to turn the mixture into a firm dough. Then let it rest for three days in an earthenware jar. Then add two dirhams opium, three dirhams of liquid storax, two dirhams of laudanum, six dirhams olibanum and two dirhams saffron. Blend these medicines until soft, add to them a donkey bezoar and a bull bezoar and blend everything with water in the earthenware jar. Mix it very well while constantly adding honey in order make a dough appropriate for storage in the earthenware jar. This is an antidote of formidable effects. It has the power to vanquish all poisons and cause them to disappear through the sweat of the body.



The Fifth Art is the use of Talismanic Remedies

Talisman for curing all diseases of the mouth, like diphtheria and similar afflictions

Place a red and very delicate thread of red silk around the neck of a mountain viper. Tighten it around its neck until it suffocates. Upon its death take the thread and place around the neck of the one who suffers from the aforementioned maladies. He must not remove it, either by day or by night, and the affliction will start to get weaker and dissipate until there is no more left of it.

Talisman of Bilauanus, which signifies pains in the sciatic nerve, which is an affliction of intense pain

When this malady reaches a person, they will forget about all other pains and illnesses in the past, due to the severe pain this condition causes, stretching from the thighs to the feet along complete length of the nerve.



If you seek to make a talisman to remove this evil, when Jupiter is in his cold and moist house which is Pisces, take forty nine mithqals of lead and make a belt with a [central] plate weighing six mithqals the size of the palm of the hand and engrave on [the plate] its figure. [83] If you wish to eliminate this affliction for anyone, place the Moon conjunct Jupiter in Pisces or Cancer. Give the belt to the person who is afflicted who will then tie the belt and put the [engraved] plate upon the place of pain and keep it there until the pain disappears.

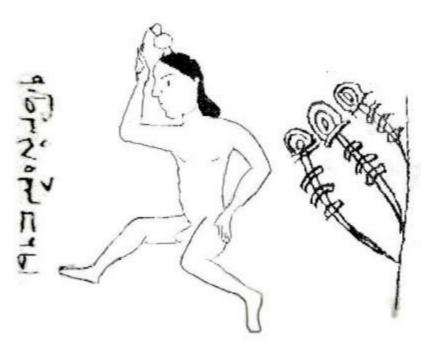
Talisman against retention of urine



When Jupiter is in the fifteenth degree of Cancer obtain a great amount of crystal, equal to the weight of three mithqals. If crystal is not possible to obtain, you can use white, hard and fine stones. Do not gather stones that are circular or square, use only oblong stones and engrave on them the figure to right[84].

Gather the stones together and place them under his arm with a bracelet engraved with the below to right[85] and the evil will disappear immediately.

Talisman for calming down fury, having as one of its effects the instant calming of the belly



When Jupiter occupies the fifteenth degree of Cancer and is sextile or trine Saturn and Mars separates from Jupiter, or with the Moon in conjunction with Jupiter and Saturn in any fortunate aspect, take dark onyx in the weight that seems to be equal to the urinary retention[86] and engrave on it the image to right[87]. Hermes Trismegistus called this talisman Hallusilius or, 'what is extremely precious'. He who carries this talisman when meeting a person who is angry, powerful or frightening, will be given approval, and have nothing to fear. God willing.

How to make the talisman against pains in the liver



When Mars occupies the twenty eighth degree of Capricorn and the Moon separates from Mars and applies to a conjunction with Venus, take a red stone, that is in between a circular and oblong shape. If it has the shape of the liver it will be even more effective. Engrave on one side the sign of Capricorn and on the other side engrave the following image[88]. If there is a hole in the stone put it on a leather cord and place the cord around the person who suffers from the pains in the liver. Whether their liver is clogged or hardened, they shall be cured within the hour, if God wills.

How to make the talisman against the pains in the kidney



When Venus is in the sign of the Balance[89] or in Taurus and the Moon is in conjunction with her or making a favorable aspect, take a red stone or isfid-ruwiyah[90], in the shape of a kidney, seven mithqals in weight, and engrave on its sides the following figure[91]. This being done make a hole in the stone from side to side and place therein a thread of yellow silk and tie it around the arm of the one who suffers from the pain in the kidney. With this he will be cured, if God wills.

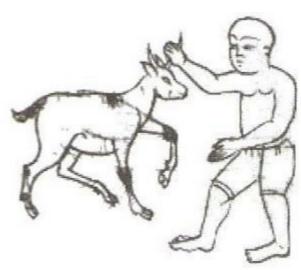
The account of Salarius, which means 'the blessed', useful for whoever has a tendency to get overly excited



This talisman is made of gold and silver mixed in equal proportions, seven mithqals each, shaped into a bead. This must be done when Venus is in Taurus and aspecting the Moon in Cancer. Engrave on one side the figure with the image of Taurus and on the other side engrave the image to right [92].

The first image is square with a bull upon it. The image below of a bird should be engraved on the other side. Use this bead when the Moon is making a favorable aspect with Venus. Put the talisman on a silk thread and it is important that the silk thread be green.

A talisman for easing pain in the eyes

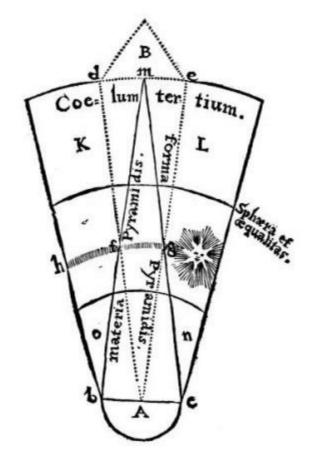


Take a white onyx when the Moon is in conjunction with Jupiter in Cancer and engrave on both sides the figure to right [93]. Thread the onyx with yellow silk and hang it around whomever suffers from pain in the eyes. The pain will calm down rapidly, if God wills.

The talisman known as Analiusis, which means, 'what is useful against toothache'

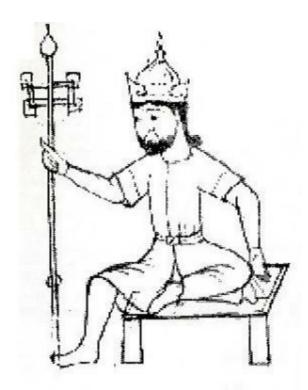


This talisman is made with yellow copper, which is the same as chabah. Take of ten mithqals and make a talisman when Jupiter is in the sign of Cancer and the Moon conjoin to him. This being done engrave on one side and its opposite the figure to right[94]. This being made, make a hole in the talisman and put the talisman on a yellow thread of satin and hang it around whomever suffers from toothache. It will ease down quickly.



The Sixth Art is the Seals of the Seven Planets

Description of the seal of the Sun, where you will find Hermes



This magnificent seal gives authority to whomever will use it and it will cause the eyes of the king to radiate dignity and to reach and accomplish all of his objectives. Whoever uses this seal will not be confronted by anyone and his fame will rise to the height of kings. The time for making this seal is when the Sun occupies the nineteenth degree of the sign of Aries. At this time take nineteen mithqals of red gold and make a large bracelet with a large signet. It is important that the signet is around four mithqals and that you engrave upon it the figure to right[95]. This being done, place the signet in the bracelet, as is the custom when making a ring. This work must be done when the Sun enters the nineteenth degree of Aries and the engraving and mounting must be finished before the Sun leaves the nineteenth degree of Aries. If the seal is made when the Moon is in Leo and in aspect with the Sun, will bring honour from kings, to whomever wears it, and one's position will be elevated and all their needs being attended to. All anger towards you will turn into admiration. No one will be able to harm you with any evil and nothing will block your way. The weight of this bracelet, after engraving and mounting is [lacunae].

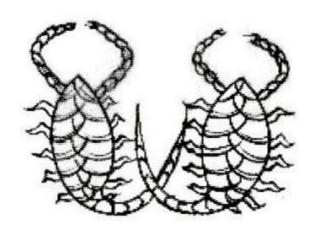
How to make the seal of the Moon to calm down turmoil, intrigues, confrontations, and to calm down agitations and excess

Whoever uses this seal [96] will always be fortunate when he plows or plants. Whatever you plant shall sprout and whenever you are in need of water it shall be obtained. If you this seal when traveling on waters or making great and magnificent medicines, you be safe from the evil of the waters. If the oceans are shaking with strong waves, this being a token of a disturbance in the colors of the waters, bind this seal in a cord and lower it into the waters. The ocean will calm down immediately. When the Moon is in the beginning of the third degree of the sign of Taurus and in conjunction with Venus and when there are more than sixty degrees between the Moon and the Sun, make a seal of white pure silver of the weight of three mithqals with a large circular signet, and engrave upon it what is told in this chapter. The preparation and montage must be concluded before the Moon leaves the sign of Taurus and use it when the Moon is joined with a benefic and not being in the face of any infortune. Know that the Moon should not conjoin within twelve degrees her South or Node North; know this and do not ignore this in any of your talismanic works. Know that this seal, if being applied on was that takes its imprint, will have the same value of the seal itself for whomever guards the seal.

How to make the seal of Saturn that calms down the desire for union, and agitations of the blood, the flow of fevers in the blood, to lower the heat of the liver and against pest

Whomever suffers from nervous laughter and seek to reduce it, can use this seal. Its use is also against insomnia and will fortify the nerves and increase the resistance of the body. But it must not be used at all times, because it weakens the sexual potency and endures in securing the black bile.

This is also the talisman of the scorpion, that will cause them flee from whomever is using it



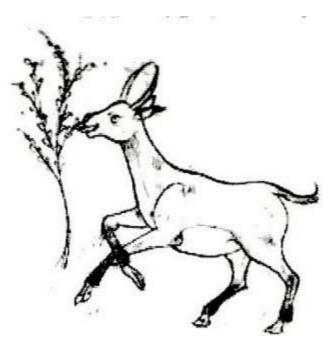
When Saturn is in the twenty first degree of Libra or in the tenth degree of Aquarius and the Moon aspects him in Libra or in Aquarius, and Mars is cadent from Saturn, take seven mithqals of black lead, make from this a seal with a square signet and engrave on it the figure to right [97]. Use it when the Moon aspects Saturn in aforementioned signs. Anoint the signet with the blood of a black goat. Whomever uses it will be feared by enemies, their merits will be well noticed, no one will look elsewhere when you give advice and no enemy will be able to destroy you without just cause. Use as we have advised, because it will do all what we have told. It is important to for the wearer to be pure and to not enter filthy places or toilets. [Alternatively] anoint the inner part of the signet with the blood of a crab from the river or a fish.

How to make the seal of Mars, which makes cowards brave, strengthens your heart and guards it against deceivers, thieves and enemies



The seal of Mars gives the best protection in times of war. Whoever uses it will not need to fear arrows and nothing made from iron will injure whoever wears this seal. It will enable you to hinder all adversaries and it will save your in battle. Hermes says: "If Mars is in Capricorn and the Moon aspects him from Scorpio, take five mithqals of good steel and make from this a square signet and engrave the figure to right [98] which is the seal of Mars.

How to make the seal of Jupiter which diminishes weakness and beating of the heart at the time of its use, and ends physical discomfort and colic of the stomach



He uses it will be loved by all people, who will praise and compliment him. If you have a dispute with an adversary you will be able to dominate him and yet also be on good terms with him. It is powerful in controlling judges and religious men. Whoever uses it will conquer anything he is confronted with, be saved from any danger and even in transactions of great risk he will gain. When Jupiter is in the fifteenth degree of the sign of Cancer and the Moon aspects him from Pisces, take six mithqals of tin and make a seal whose signet is square and engrave on it the figure to right[99]. And if the Moon is in conjunction with Jupiter in Cancer in this degree or close to it is even better.

How to make the seal of Mercury, which dispels hemiplegia, facial paralysis, smallpox, convulsions and all cold afflictions



This seal is useful when you seek to control vizirs, librarians, scribes and wise men. Whoever uses it will have elegant manners and be intelligent, and guard well what he hears. No one will overcome you in any argument and all matters of the soul and all questions of Mercury will be clear and understandable for him. He will know how to entertain correct ideas, and will have a wise soul, strong reason and hold accepted opinions. The answer to many complicated questions will be resolved in dreams and if you suffer from epilepsy the illness will disappear. If it is placed upon young boys suffering from nightmares, who cry or are epileptic, these evils will disappear. It also cures melancholy in he who wears it. Take the copper knows as taliqun[100] or Chinese iron and mix it with equal parts of silver and gold. Make a seal that can be worn on the body weighting two mithqals with a signet. Do this when Mercury is in the beginning of the fifteenth degree of the sign of Virgo, direct and free from malefics. Engrave the figure above to right[101] on the signet when the Moon is in Gemini aspecting Mercury or is in conjunction with Mercury in Virgo. Use this seal whenever the Moon is in any of the two houses of Mercury[102], or when the Moon is in any good aspect of Mercury. This is the seal of Mercury



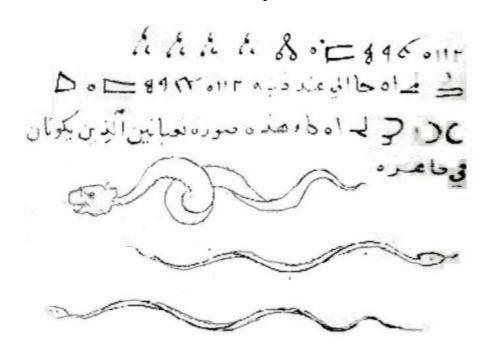
The Seventh Art is called the Talismanic Art

How to make the seal of Venus, which generates sympathy and attraction towards women and increases sexual potency



He who uses the seal of Venus will always be happy and joyous, he can also cause hysteria to disappear from women who suffer from this evil and cure all afflictions of the uterus. It also helps to diminishing and stop hemorrhage. When Venus enters the twenty eighth degree of Pisces and is sextile with the Moon in Taurus and Mars in Scorpio, take then take three mithqals of yellow copper, and affix to this a stone of lapis lazuli of a strong blue color, which must be free from white impurity lines and engrave on this stone the figure to right[103]. The lapis stone must be square, and the engraving must be begun when Venus is in the twenty eighth degree of Pisces. Use it whenever the conditions of the making recur or when the Moon is in Cancer and making a favorable aspect with Venus. In addition, the Moon should not be aspecting Saturn. The use of the seal should be when the Moon is outside of the angle of vision for Saturn, while Mars is making a sextile or trine to Venus.

Talisman for stopping hemorrhage, dysentery and bleeding from any part of the body



When Mars is in Cancer, take a piece of steel weighing approximately thirty mithqals and make a bracelet, not circular, but cylindrical and cut in such way that both sides overlap each other. Engrave on the more visible face of the bracelet the figure to right[104] of two serpents, which have their tails entwined in each other, and write your desire in the middle of the bracelet. On the part that turns inwards, which touches the body of the one that will use it, engrave the figure of a serpent with head of a lion and following the figure you will write the charm. You should write these letters in red and black, in two lines, from the head to the tail of the serpent.

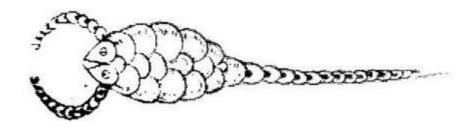
Talisman to remove scorpions from a city



This is the talisman that Balinas[105] taught the people of the city of Homs in Syria to make which stands even until this day. Make sure that Saturn is in Scorpio when you start to make this figure. Begin to make this talisman when Saturn enters Scorpio and finish by the time that Saturn rises in Scorpio. The upper half of the figure will be of a man and the lower part will be of a scorpion, as you can see in the figure to right[106]. Once the talisman is made nailed it firmly to an iron column when Scorpio rises. If it is not possible to complete the talisman when Scorpio rises, return the next day and wait until the final degrees of Scorpio rise. Then take the iron column and place it on the ground, in the middle of the city amidst stones. Construct a wall that encircles the column and over this place a cover that will serve to protect the talisman.

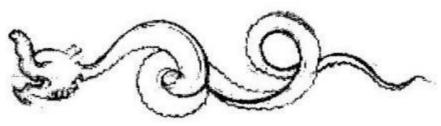
This talisman will erase every trace of scorpions because they will all either die or run away, and no scorpion will enter or breed in the city. If you take a handful of earth from this city and bring to another, where this earth is spread will not bring forth scorpions. If some of the earth from this city be mixed with water, and a pellet be made from this and placed upon the encircling wall or on top of the column at the time Scorpio rises and then is left to dry, it is a remedy against the sting of scorpions. It will not remove the pain, but the scorpion's bite will not kill the one who takes this medicine.

How to make the seal that cures the sting of scorpions, with the permission of God Almighty



Engrave upon a stone affixed in a ring, the stone being a crystal or a white stone, the figure of a scorpion[107]. This must be done when Scorpio rises and the Moon and Saturn are in Scorpio. Begin when the initial degree of Scorpio rises and finish the talisman by the time the final degree of Scorpio rises. Start by engraving the head, then the claws and end with the scorpion's stinger. Whoever carries this talisman will not be attacked by scorpions. If someone has been stung by a scorpion press the design of this talisman into gum ammoniac, olibanum, or any other medicine which should then be eaten by the one who was stung and he will be cured. If the talisman is placed in a cup, covered with water and then the water is drunk by someone who was stung by a scorpion, he shall also be cured. The key is that the writing extends from the tail to the sting. The writing is composed of seven letters[108].

How to make the talisman of the snakes



This talisman was engraved by the sage Balinas in the stones of the wall of Hamah. It makes snakes flee even if they want to be there. If someone is bitten by a viper and he looks at this talisman he will be cured. Engrave on a stone the figure to right[109], when the Moon enters the last half of Sagittarius.

If this images is engraved on a bracelet of iron or steel it will be an amulet against snakes for whoever carries it. Whoever is bitten by a viper will be cured from his affliction if he looks at the viper engraved upon the bracelet. If this design is stamped on clay or on any other medicine, whoever possesses this stamped clay or medicine will not have their heart go weak and whoever is bitten by a viper while possessing this stamp will be cured.

How to make the talisman that drives away locusts



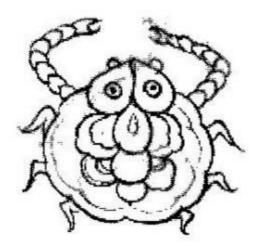
This expels alkhusb[110] and banishes locusts. Take a twenty mithqals of chinese iron and make the figure to right[111] of a bird with a long beak and legs and a small body. On its shoulders engrave the letters seen at the top of the figure, under its belly, engrave the figure of a locust, and underneath the bird write the letters from the figure again. Begin the engraving of the bird when Jupiter is direct, in the degree of the Ascendant and the Moon is in Taurus, Cancer or Pisces. Engrave the letters on the figure when Jupiter is rises and the Moon is conjoins or makes a favorable aspect to Jupiter. Once the engraving is finished affix the bird to a column of iron by its feet. In the region and in the direction from which you seek to banish the locusts build a tall tower, lighthouse or a similar shape. Place the column with the bird on top of the tower, encircle it with a wall and cover it with a vault or ceiling able to protect the talisman against wind, rain and cold. Once this is done the locusts will not come into the area visible from the height of the tower or lighthouse. Make additional towers with these talismans at a distance of two or three farsaks[112] from the first one. You can create a barrier to locusts by erecting towers with this talisman spaced two or three farsaks from each other.

How to make the talisman that Hermes prepared in order to calm strong winds



When this talisman is inscribed in wax and carried as a bracelet in a boat at sea it will keep you safe amidst strong winds. The air will be pleasant and the wind soothing. This is the talisman the sage Balinas made in the city of Homs in the land of Syria when his people complained to him about strong winds. From then on its winds were mild and the talisman is there to this day. If you want to make a similar talisman, observe Jupiter when he is in Libra or Aquarius and conjoins or opposes the Moon while Saturn is not in his own face. At this time engrave on a yellow stone the image of a man standing with his feet on a footstool with a great shield in one hand, covering his face and chest and a sword of stone in the other hand. On his forehead and chest are engraved magical letters[113]. Add to this the figure to right[114], and build a tall tower in the middle of the city or in the center of the region and place this statue in the highest point. If the figure is of a great size and very solid, made in such way that it will withstand both rain and cold, it is not necessary to prepare a cover for it. If it is small, make a shelter around it. If the talisman is made in this way the winds will stay mild in the region.

How to make the seal that stops tertian and quartian fever



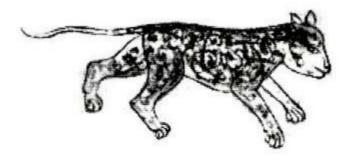
When the Moon and Jupiter conjoin at the fourteenth or fifteenth degree of Cancer, make a seal of silver and engrave on the signet the figure to right[115], which is a crab, and on its shoulders write the following letters[116]. This is the talisman of the quartian fever, and you can stamp its seal on clay and give it to drink and whomever suffers from fever will be cured, if God wills.

How to make the talismanic seal that stops, for he who uses it, phlegmatic fever that recurs every day



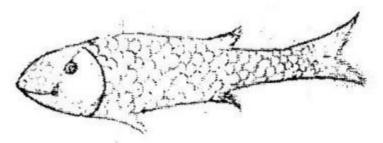
If Jupiter is in Sagittarius and has traveled more than five degrees and the Moon in Libra and making any to Saturn, make from lead this seal in the shape of a square and engrave on it the figure to right[117].

How to make the seal that stops tertian fever of the yellow bile



When Venus is in Pisces and the Moon is in Cancer and separating from Mars, make a mixture of copper and silver and from this a seal with the weight of three mithqals set with a stone of jasper and engrave on this the figure to right[118], which is a cat. The key with this seal is to make it when Venus is rising in the degree of the Ascendant,

How to make the talisman against strong fever (ad-daqiqah) that attacks the vital organs



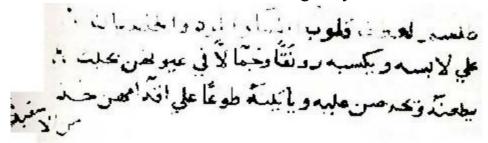
When Jupiter is in Pisces and the Moon in Cancer aspects him, make a ring of pure silver and engrave on the bevel image to right[119]. When the image is engraved on the ring, begin to wear the ring when the Moon is in Cancer or Taurus and aspecting Jupiter and when she is in conjunction with Jupiter in Pisces. Begin engraving the talisman when the first degree of Pisces rises and finish the engraving before the last degree of Pisces finishes rising. Understand this, and apply it as a rule. This figure is similar to the Zodiacal image [of Pisces].

Talisman for the destruction of nations and to cause intrigues



This talisman is called by the wise Afsintinus, which means, 'immense disgrace'. When Saturn is in the tenth degree of Aquarius and direct and the Moon is in Libra and trine Jupiter, but not aspecting Saturn, make from black iron the figure, seen to right[120], of a standing man with one foot over the other, one hand covering the chest and the other covering the head. Engrave on its shoulders what is written to right below and on the belly what here is written to right below. Work on this talisman only when Aquarius is rising. When Aquarius is finished rising, leave it be and return to finish it, when Aquarius rises again and the Moon is aspecting Saturn.

When this talisman is ready, it will be the greatest instrument for destruction of nations. It will spread evil and death amongst people and animals when it is buried in the midst of the region, house or city. It should not be used to cause such a disaster unless this has been deserved, and as such it will bring relief to the world. He who makes this in order to gratify himself and his own desires



and who craves the annihilation of people because of selfish inclination or for some other self-satisfaction, will be evil and rebellious and deserves to be subject to the revenge and full anger of the Lord of the World and its Creator.

Talisman for making the hearts of women or beardless youths uniquely well disposed towards whomever wears it, and cause beauty and brilliance to shine from the eyes, in such way that people will be inclined towards obedience, protection and desire the company of its wearer



Take seven mithqals of Isfid-ruwiyah in the form of a bead and engrave on one side of this figures to right. [121] The work must be done when Venus is in the beginning of Libra or in her exaltation, in the sign Pisces, and the Moon being in conjunction with Venus in Pisces or Libra or in Gemini and trine Venus. And if Venus is in Pisces and the Moon in Taurus and sextile with or in Cancer and trine Venus, it will be an even better choice for making this talisman to which Hermes gave his praise.

Once the bead is engraved make a hole that goes completely through the it and place there a thread of yellow silk. Whomever uses it, and seeks to have intercourse with a women in the presence of other people, will find her obedient. She will not be able to let go of the bearer, nor feel any shame or fear with this. If a message be sent with a woman or a beardless youth, who wears this bead, or a piece of wax imprinted with this bead, whomever receives the message will not be able to do anything but be obedient to what is in the message in perfect harmony with your desires and the messenger will bring a response back to you in great haste.

The talisman known as Kiklaius, which means 'the useful food'



This talisman has wonderful effects when it is eaten because then women submit [to whoever has eaten it] and come close to him and do not disobey him or object [to what he says or does] and will a love him even if he is of inferior status, pleasing him even if they have never heard about him or met him.

This talisman is made from forty nine mithqals of wheat flour of wheat, passed through four filters, one finer than the next, then mixed with the breast milk of a woman. This must be done when Venus is rising in Pisces and the Moon is in Taurus in sextile with Venus. It is also possible to make this talisman when the Moon is in Cancer and in trine with Venus, but not when it is in a decan ruled by Saturn, or square or conjunct Mars.

Forcefully mix the flour with the milk, knead it well and then let it rest until the dough is firm. Then fashion from this dough a statue in the form of a woman with a big belly, and in the middle of the statue, inscribe the figure to right 122 on its breast and on its shoulders. This inscription must be made with great care and in fine detail in order to permanently mark the figure. The dough must have been very well kneaded with extreme care in order to accept the engraving. Then put it on a hot athanor and leave it on the fire until it is half baked, then paint all the designs on the shoulders with beaten eggs and then let it rest until it is ready to be eaten. Whoever consumes this statue will be loved by women his entire life and will have great luck with them.



The Eighth Art is of Incenses and the forms of sympathy and antipathy

The First Chapter concerning the science for winning hearts and making souls friendly

Know that in order to reach your goals it is essential that you know how to determine the astrological strength of Venus who is the planet that governs love, passion and sympathy. Venus is strong when Venus is in Taurus and in sextile with the Moon in Pisces or Cancer,. Take a bridal candle and make from this candle two figurines, one male and the other female, naming them by the same name. Create a male wax figurine and make the phallus very visible and erect. Between the eyes and on the belly of the male figurine add additional erect phalluses. Finally on both hands, within the center of the palms of the male figurine make two more erect phalluses.

Make a corresponding female wax figurine with arms open and make cavities in the same places that were protruding on the male figure. In this way, the figures will embrace each other in such way that the mouths will meet, in similar way the protruding parts of the one figure will join with the cavities of the other, including its hands and feet. When uniting the two figures in this manner, place on each of the mouths a bit of sugar. Take one part of saffron, one sixth part musk, one half part ammonia salt, one part of amber and three parts (sandalwood, one and one half part of false calamus[123], one quarter part angelica flowers and one part olibanum. Crush all the ingredients until they turn into a fine perfumed syrup, take this and add one dirham of nuts for each of the two figurines and wrap in a piece of green silk.

Then, when Venus is rising, have either a beautiful and young woman or a boy in puberty take one of the figurines in each hand with their faces raised towards Venus. Then light an censer, which should be between the two figurines and while looking to Venus take one of the nuts covered with perfumed syrup and place on the fire, uttering the following words:

"N, son [or daughter] of N, for you I am making this act of sympathy, son of N", or say: "N, son of N [or daughter], for whom this sympathy is made, submit one after the other, your spirit and power. O Maritas, Lady of Beauty, of joy, beautiful one of desire, of happiness and marriage. You who makes love grow forth, and kindle passion. The fortune of the heavens is the best of what exists in the superior world. I ask of thee, appealing to your exalted place in the sign of [Pisces][124], which is the house of your father Jupiter, and by the power he holds over you, I ask that you bring me support and strength to overcome all obstacles, because it is your light that attracts the hearts of lovers, end now with any obstacles. Oh you who bring joy and satisfaction. You who hold and defeat separation. I ask of you, by the powers of the most magnificent king, that you cover me with the most beautiful light, of which none might hold for more than eighth of the orb, and by the power of the Sun's orb, which is next to yours rotation, Oh Venus, set in motion de powers of your spirits, make the nature of N, son of N [or daughter of N] be well disposed towards me, and instigate what shall be manifested when the spirit of love reaches N. Unite these two steadily; while staying in your epicycle; while staying in your eccentric; while you stay respectfully; while staying in the position of your Venus and stay within your ecliptic. Amen."

Repeat this invocation three times, while the perfumed nuts are being burned [in the censer] between the hands of the two figurines. After this place the figurines together so that the face of the one is touching the face of the other, wrap them in apiece of green silk and tie them up with a thread of



The Second Chapter concerning the calming of fury of kings and obtain the necessary submission from someone

And Hermes said, when Mars is rising in Scorpio, with humors balanced, direct, not in the face of Saturn or Saturn in the face of Mars and it is not Sunrise or Sunset, then gather five scorpions. Then choose a young man and if he has blond hair and blue eyes so much the better. You should both dress in red clothing and he should wear, in addition, a red turban as well as a full set of armor and a helmet. He must also have a well sharpened iron sword which he should carry in his right hand and later secure it in his belt.

Then take the gallbladder of a snake, yellow sulphur and red metallic arsenic in equal parts, adding the same quantity with ammonia salt. Gather everything together in a iron pan and stir it with a iron spoon until it is very well mixed. The when Mars rises throw incense onto embers in an iron thurible. As you to the East and watch Mars rise say:

"Oh worthy one of the heavens and mover of the superior orb. Oh Lord of violence and combat, of help and extreme power, of courage and initiative. Oh, force that holds the power of defeat and holds what is rigid and extreme. Oh, you who is never slow. Oh you who is the scorching spirit. Oh you who is the earthquake and the thunder. Oh enticer of fire and messenger of the marauding thunders and violent tremors, I ask of you, by the power of your epicycle, hold your circumference and do not transgress the borders of the fullness of your ominous powers, your warriors and your spirit, hold the powers that makes you unbeatable. Ignite this spirit in N. son [or daughter] of N, if be a king or a prince, and dominate his arrogant nature until he returns to humbleness to N. son [or daughter] of N, make him disposed to take care of your needs hastily. Oh Mars, Great One! Oh Satius! O Qarius! You who dominate by your dim influence, with your skill and power. Now, now, disturb N, son [or daughter] of N and kindle him and his spirit, what lies dormant in your nature, and do not allow sleep or rest until the needs of N, son [or daughter] of N has been attended to by the powers in you when you rest in the sign of Scorpio, by the powers of your father, Saturn, in his house and by the powers he hold over you, Oh Satius! Oh Qarius! Oh Lu'adius. Now, now! Amen. Amen!"

Say this invocation a single time while the incense is burning on the fire. And, when it is finished, take one of the scorpions, male and still alive and place on the fire. Never let the fire be on the ground when you place the scorpions in the fire. Then repeat these words more one time and place yet another scorpion in the fire and so forth, five times in all until the five scorpions have been sacrificed in the flames. After this, lift the fire to the heavens in reverence and then leave. That night the king[126] will in his dreams receive someone with a long lance that will put his hands on his mouth saying:

"Attend to the needs of N. unless you wish to see your destruction."

Every time he goes back to sleep he will be visited by the same vision until he attends to your needs. This must be done when Mars is in Scorpio and the Moon in Cancer trine Mars rising, during the night. This is the best choice.

The Third Chapter concerning the emanation of souls and the antipathy between them

If you seek to end love and friendship between two people and make it so that there is so much hatred and contempt between them that they despise and separate from each other wait until Mercury opposes Saturn and the Moon separates from Mars and applies to Mercury. At this time take wax and make two statues with the names of those you wish to separate. Darken the color of the wax and make the statutes so that they are standing with their back to each other. Wrap them in a cloth made from fur. Then at the hour Mercury rises at night, [invoke him] because he will be the obstacle between the two figures [and the people they represent]. Between their hands place the cense and put into it the following incense. Take the gallbladders of a female fox, of a carp, of a cockerel, of a raven and of a pig, the burnt skin of a pig is also good, mix together and let it dry. Use this mixture as incense when you invoke Mercury saying,

"Bandritus, Lord of Understanding, and wisdom of all sciences! Oh, you who know the number of all the stars and their dust. Oh you who know the number of the pebbles that are above the superior bodies and below the infernal ones! Oh you who bestows wit upon those gifted with knowledge and wisdom! Oh Lord of Deception and Fraud! Oh you who makes hidden all he tricks! O Bandritus! O Khuraqis! O Jahralis! O Kikualis. By the powers of your position in the epicycle, and by the position of your orb ruled by your father, Saturn, who bestowed upon you, your wit, and the calm disposition towards the accomplishment of your objectives, support and make solid my work and tear away the spirits of concord in the hearts of N, son of N and N, daughter of N and ignite in them the spirit of the traitor and the deceiver, by the spirit of your father, who transforms your closeness into solitude an your love into hate. May your spirits be bound in discord and antagonism, free of amity and contrary and disjoined when they are in the epicycle, the orb where your reign pervades."



The Ninth Art explains the powers created through growing melons, known as Bastitalitus ananus, which means 'the manipulation of what is receptive to spiritual effects and what transforms nature'

This is the chapter which the ancient wise ones guarded and kept hidden with much zeal and discretion due to its ease of use and simplicity and because it is very powerful for manipulating and influencing people's natures. This is because the melon, above all other plants, is the one that with the greatest ease transforms what it is blended or combined with. This transformation occurs when the melon is eaten is by virtue of the temperament that dominates the body. Therefore if yellow bile predominates the melon will transform into yellow bile in that body. But if phlegm and humidity are more predominant, the melon transforms into them. This is in accord with the nature of the melon which is to transform that which is encountered in the body and to transmute the nature of things. Therefore the melon one of the pillars that the Magi depend on, and is extolled by Hermes.

The preparation of the melon called 'Asialaius, which means 'confused mind'

Whoever eats this melon will become an idiot, his mind will close until he has no understanding and cannot memorize anything, making him like an animal. Take the skull of a dead donkey, fill it with earth, plant in melon seeds in the skull and bury it. Care for it as the peasant cares for the melons he has planted, watering it at the right times and fertilizing it without removing the skull. Continue until the melon bears fruit. Whoever eats this melon will turn into a fool, and his understanding and sensibility will be impaired. He will lose his sharpness and it will be impossible for him to differentiate between good and bad. [127]

Preparing the melon, called Kalkiaius, which means 'the increase of intellect and understanding'

Take the seeds of the melon and plant them [in earth] inside the skull of a human. Watch over it until it bears fruit. Whoever eats will have his mental capacity increased in astonishing ways and he will remember everything he [sees and] hears and understand all things. His powers of reason, understanding and intelligence will increase. He will obtain the powers of prediction and accurate prophetic knowledge of the most hidden questions. And he will be strongly inclined towards truth, which will be verified through dreams and intuition.

Preparing the melon called Kititatha, which means 'the strong laxative of the yellow bile'

Take ten ratls of the branches	of al-la'iya, dry and	l mix them with an e	equal amount of earth and
manure. Place it all in a small hole	and plant a melon in	the aforementioned	manner.



The Tenth Art, where Hermes speaks about the properties of animals

Chapter about sympathy and antipathy

Take one mithqal human brain and heat it in a cauldron until it gets hot. After this, take four mithqals human urine and mix it into the brain. When it is completely mixed, set it aside to cool down and coagulate and then put it in a clean flask. If you seek to join two people who have been separated, or who have been held back from each other or make the heart of a man, a woman, a king, or a sultan turn towards you with affection, friendship or love, then start by making any kind of sweet food. Then take one daniq of the brain diluted in urine, add it to the sweet food and mix well. Have the one whose heart you seek to touch with sympathy eat the sweet food mixed with brain and urine, and say: "Make the heart of N son [or daughter] of N feel sympathy towards me." Because, when the food reaches the stomach, they will be dominated by a new passion, and they will lose control, peace and rest. If you want to create mutual sympathy between two people, let the one eat the food in the name of the other.

If you want to separate two people who are united or end the relationship between two lovers and sow hatred that never calms down, take one mithqal of human brain and place it in a cauldron. Add to this two daniqs of human sweat, mix it all and put it a clean flask. And if you seek to separate two lovers, make food and mix half of it with one daniq of this mixture and feed to the one whose heart you seek to infest with hatred. If you wish to infest the hearts of both with hatred separately give each of them one daniq with food and the hatred will be ignited between then, severing what was between the two.

Chapter on how to obtain prestige

Take a human brain, place it in a cauldron, and when it is hot, add to this two mithqals of human blood, taken in blood letting, injury or in whatever manner. After it has been mixed, take it off the fire and let it cool and become thick, gather it on a flask. Add one daniq of this mixture to food, and whoever eats it everyone who sees him will look at him with respect and awe will invade their hearts. And their spirit will ignite fear and respect. If they are in the presence of a king, he will respect and fear them.

Chapter on how to obtain prestige and esteem

Take one mithqal of yellow sulfur and shake it in the crucible over a fire, being careful that the fire does not reach you. When done, add to this two mithqals of human brain and leave until it has fused with the sulfur. Remove it from the fire and let it cool off, place it carefully in a flask. If a man seeks the esteem of a forbidden woman or from a king, use one habba[128] of this mixture and the situation will be altered. It can be smeared on the hands, between the shoulders or on the forehead, then when the desired woman looks at the man her spirit will be filled with desire, so strongly that she will not find peace unless she has sex with the man. If the king looks at [the user of this mixture], the king will esteem him highly over all things and all his wishes will be granted.

Here is how to prepare what is a fatal poison

This is done with sulfur and the human brain. Dissolve and mix them a total of two mithqals to which you must also add mercury. Mix the brain and sulfur in a cauldron and put it on the fire until it gets warm. Mix with mercury and heat it until warm. Take it off the fire and wait until it coagulates and save it in a flask. This is a fatal poison. If you wish to use it, take one daniq and blend it with the food or drink of the one you seek to harm. This poison is designed to kill.

How to make the antidote for this poison

Take one daniq of this poison and add one euquia of human blood and one daniq of gazelle rennet and dissolve in the mixture. Give this to the one who is poisoned to drink. If you like, you can dilute this with one daniq of melted human fat and apply it to the hands, nose and mouth. If you take one daniq of this mixture, place it on a [double boiler] and allow four drops of sesame seed oil to fall upon it, then place it on the fire until it melts, then if you place two drops into each of the nostrils and the ears of a dead man, the body shall not deteriorate. It will not be attacked by decay, nor worms and it will not alter its condition. It will stay always fresh, humid and perfect, until being exposed to salt water or a handful of salt. This being done, all flesh will fall of and rot, and become poisonous.

About the treatment of the insane

Take one half mithqal oil of walnuts and heat it on a [double boiler], dissolve in this one daniq of the aforementioned antidote. If this be inhaled by a madman, who does not understand a thing and no one is able to cure, he shall be cured and no longer insane.

Treatment for leprosy

Take one daniq of this mixture and add to this two mithqals cow butter and place it in a [double boiler] upon the embers, until it is hot and the butter dissolves into the mixture. Have the one suffering from leprosy ingest this and his injured flesh shall fall away and leave him cured.

A talisman for horses

Gather four mithqals of the milk of a female dog in a [double boiler] and heat it a little on the fire. When it is hot add two daniqs of the previous mixture until it dissolves and blends with the milk. Place this on the horse's ears, half the weight on each ear, and he shall be calm, intelligent and spirited. If this horse is used by an army in battle they will never be overcome and always be victorious. If the battle is going well he will neigh and stamp his hooves, insisting on going forward into battle and it will be impossible to dominate him. And if the battle goes badly, he will make a fighting retreat, lowering his head and not making a sound. [After being anointed with the mixture] this horse becomes strong and calm, does not tire, and it is not even necessary to shoe him.

Chapter on the virtues Hermes indicated that are found in the swallow

Hermes said: if the Moon is increasing in speed and is moving north in latitude, and aspects Jupiter, who is direct, take two daniqs of swallow brain and crush it in a [double boiler], pouring upon it two habbas of camphor. Take this and anoint the eyes of whoever suffers from blindness, dimness of sight, black or white cataracts and he shall be cured.

Chapter on the power for love that is found in owls and pigs

Crush one daniq owl brain and pour over it two habbas pigs' brain and save the mixture. This causes great love when it is added to food. For hatred and enmity, crush one daniq of the gallbladder of an owl, and pour over it two habbas of pigs' gallbladder and add it to food.

Treatment for insanity using owls

Hermes says: "the flesh of the owl, if eaten regularly, cures insanity."

Take one daniq owl brain and pour over it one daniq soft camphor and one daniq cow's fat. Have the one who is insane inhale two habbas of this mixture with three drops of sweet basil water and he will be cured

Chapter about enmity

Take two habbas of gallbladder and suffumigate it with one daniq of pigs' blood. This will cauenmity, if added to food.	IS

To strengthen desire

Crush one daniq pigs effect in strengthening your	' brain and add to to desire.	his a drop of your	blood. This will	cause a marvelous

For the wounds of quadrupeds and for chronic ulcers in humans

Take one mithqal pigs fat, add one daniq of powdered pigs' bones and four mithqals melted cows' butter. If this is placed on the hips of the wounded animal or directly on its wounds it will be cured. If this mixture is placed on the chronic ulcers of a human they will be healed. If you place this on the spine of the animal it will never be injured.

Chapter on enmity

Peculiarities of the black dog

Take one daniq of the brain of a black dog, knead and pour over it two habbas of ravens' brain. This mixture will cause hatred.

If you mix one euquia of black dog's blood with one mithqal crushed dodder [129], whoever eats it will never be harmed by spirits that cause enchantment.

The flesh of the black dog, if eaten with salt and dodder serves as an antidote against umm assibian [130], chronic or recent. Take one mithqal of the skin and canines of a black dog and add one half mithqal of mandrake, and if you suffumigate the insane with this they will be cured.

Peculiarities of the black cat

Crush one daniq of the canines of a black cat and sprinkle this powder upon one daniq dry human faeces. Placing this mixture in food will cause enmity.

A woman that cannot conceive can do so by eating the roasted liver of a cat. The spleen of a black cat, if removed and tied to a menstruating woman cause her to cease menstruating while she wears it.

The fat of a black cat, when eaten with salt and dodder will be free of gas caused by illnesses. The corneas of a black cat used as a suffumigation will allow the user to achieve everything he wishes and nothing will interfere that agrees with his temperament.

If one euquia black cats blood mixed with one daniq of rabbit's rennet is drunk by a man it will make that all women that see this man wish to make love with him.



The end of the book

Those that found and translated this book said: "This is the last thing we found in this golden book of the treasure of Alexander. This is the end of the golden book, deposited in the vault of gold, which is written in the end:

Alexander, the Two Horned, son of Philip the Greek, said: "Oh you that read this book, you will truly gain the kingdom of Earth. If you are lucky and if nothing stops you, if you are well guide and can obtain the fruit of this tree, and if its power works to help attain your goals, thank the Creator of this world and fulfill the duty of receiving this wisdom and by keeping it from the masses because few are worthy of it. We charge you to keep it safe. Thank us that we did not totally forbid it and join us in its careful preservation, Accept this commitment because its success depends upon you as we are already elevated from the world of transformations and changes into the world of permanence and of light. Now we have neither avarice nor sadness, nor envy nor deprivation. I forbid, as God, may be praised, forbade what is not right, that this book and the knowledge it contains fall into the hands of those who are foolish and evil.

May God allow us to be succeeded by those who will approve and carry on our work."

Appendix A Measurements

These measurements are approximate and varied throughout time and location.

- 1 Ratl = 400 grams = 12 uqiyas or Euqiyas;
- 1 Euqiya = 33 grams or 12 Dirhams
- 1 Mithqal or Dinar = 4.25 grams .7 of Dinar = Dirham
- 1 Dirham = 2.75 grams = 6 Daniqs
- 1 Daniq = .45 grams = 10 habba
- 1 Habba = .045 grams

Appendix B Planetary Rings from the Book of the Treasure of Alexander

This section contains an interesting variation on the Sixth Art of the Book of the Treasure of Alexander on planetary seals. Both versions use the exaltation degrees of the planets which are an ancient use of the exaltations. In medieval and Renaissance traditional astrology a planet is exalted throughout its sign of exaltation, for example, the Sun is exalted in the entire sign of Aries. However, our oldest Arabic sources list degrees of exaltation, for example Saturn is exalted at the twenty first degree of Libra. Generally, this has been used as a point at which the exaltation is strongest, but the Book of the Treasure of Alexander uses the exaltation degree as the basis for the election of the creation of the planetary rings and seals. One point that needs to be emphasized is that traditional sources refer to ordinal degrees, that is the first, second, third degree, etc., while modern sources tend to use cardinal numbers for degrees. In other words the twenty first degree of Libra is from 20 degrees of Libra and 0 minutes to 20 degrees of Libra and 59 minutes.

The translation from Arabic of this variant source was made by John Seeligson and can be dated philogically to the medieval period.

The Ring of Saturn

The ring of Saturn is for quelling the passions [lacunae] and exorcising evil spirits and ghosts. The owner of the ring will cause his enemies to fear him and he will be respected by the populace and he will be without challengers due to their fear of him. Beware of too frequently carrying the ring of Saturn for it quells the passions.

Make this ring when Saturn reaches the twenty-first degree of Libra or the tenth degree of Aquarius. The Moon should behold Saturn and if Saturn is in Libra, then the Moon should be in Aquarius and if Saturn is in Aquarius the Moon should be in Libra. Mars should be in cadent to Saturn.

When this configuration is reached then make a ring of one ounce of lead with a square signet. Inscribe on the signet the image of an old man wearing a helmet and riding a black horse. He is holding in his left hand a sword raised above his head and on his left he holds a shield. Anoint the signet with the blood of a black ox.

Complete the ring while Saturn is in or returns to the aforementioned degree. If you cannot finish it in the aforementioned configuration wait until the Moon again returns to the aforementioned aspects and signs or is in Cancer.

The Ring of Jupiter

The ring of Jupiter is for the strengthening of the heart and the alleviation of heart pains, fainting and [lacunae]. He who carries the ring of Jupiter will be popular, well respected and praised. He will be victorious in his disputes and his endeavors will be fruitful.

Make this ring when Jupiter reaches the fifteenth degree of Cancer with the Moon in Cancer making a [favorable] aspect. When this configuration is reached make a ring of one ounce of tin with a square signet. Inscribe on the signet the image of a man riding a lion and with a sword in his right hand and a bow in his left hand.

Do not wear this ring until Jupiter conjoins the Moon in Cancer, preferably in the fifteenth degree [of that sign]. If you carry it then the aforementioned will take place if the wearer of this ring remains personally pure and does not enter impure places

Anoint the signet of this ring with the blood of a fish and the ring will make the wearer brave and valiant and preserve him from thieves and injuries in battle.

The Ring of Mars

The ring of Mars is for victory over opponents and the removal of fears if worn by night as well as protection against serpents, stinging insects and wild animals who will avoid whomever carries this ring.

Make this ring when Mars is in the twenty first degree of Capricorn with the Moon making a [favorable] aspect from Scorpio. This ring should be make of one ounce of iron with a square signet. Inscribe on the signet the image of a helmeted warrior riding a horse with a spear in his left hand tipped with a scarlet flag.

Anoint the signet with the blood of a lion and the wearer will be protected from paralysis, fear, fevers and those illnesses arising from cold.

The Ring of The Sun

Take two ounces of pure gold and when the Sun is in the 19th degree of Aries, which is the degree of his exaltation, irregardless of whether [the Sun] is in the Ascendant, and mold a ring with signet of one ounce. Inscribe on the signet the image of a seated and crowned man with a long spear in his hand.

Do not begin your work until the Sun enters [the appropriate] degree and ensure that the work is completed while the Sun is in this degree. If the ring is not completed then wait until the Sun enters this degree again.

Once the ring is finished retain it until the Moon conjoins the Sun in Leo. Whoever carries this ring will be exalted and honored by kings and all who behold him will be in awe and no one will [wish] to harm him.

The Ring of Venus

The ring of Venus is for mercy, the love of women and passion and whomever wears it will be cheerful and contented. It is for the relief of difficulties attending birth and pregnancy in women.

Make this ring when Venus enters the twenty-eighth degree of Pisces and makes a sextile to the Moon in Taurus and Mars is in Scorpio.

When this configuration is present make a ring of one half ounce of copper with a square signet and inscribe on the signet the image of a seated women with her hair undone being watched by a woman to her right who is bejeweled and wearing a gown of green cloth

Do not wear this ring until the Moon and Venus conjoin in Pisces, preferably in the twenty-fifth degree [of that sign] or when the Moon is in Cancer and aspecting Venus with a sextile or trine.

The Ring of Mercury

The ring of Mercury is for [success] as a counselor, clerk or scribe and for rhetoric, knowledge and wisdom, as well as divination by dreams. It is for the relief of melancholy and for the ailments of the blood and liver. The ring of Mercury will make one who is flighty and capricious serious and sedate.

Make this ring when Mercury is in the fifteenth degree of Virgo and in conjunction, sextile or trine of the Moon. When this configuration is present mix iron, gold and silver and from this mixture take a half ounce and make a ring with a square signet.

Then, when the Moon conjoins Mercury in Gemini or Virgo, preferably in the fifteenth degree of that sign, inscribe on the signet the image of a crowned man, clothed in green and yellow, seated while reading a book

Do not wear the ring until the Moon is cadent from Gemini or Virgo and making a positive aspect to Mercury.

The Ring of The Moon

The ring of the Moon is for pacifying the uproars of the populace and dispersing rioters. Whoever carries [the ring of the Moon] will always be successful in farming and gardening and that which is planted by his hand will be fruitful.

A traveler who carries [the ring of the Moon] will always be protected when voyaging by sea or on water. Lowered into the water, [the ring of the Moon] will make storm stormy seas or tides calm [lacunae].

Make this ring of one ounce of pure silver when the Moon enters the 3rd degree of Taurus [her exaltation] when she is applying to a sextile or trine of Venus and is more than sixty degrees distant from the Sun.

The signet [of the ring] should be circular and inscribed with the image of a crowned man holding a spear in his right and a string knotted thirty times, such as those that are used for measuring, in his left hand, riding in a chariot drawn by four horses.

Do all of the work [on the ring] while the Moon is in Taurus. If you are unable to finish during this time, begin again when the Moon next returns [to this degree and aspect].

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Footnotes

- [1] Albertus Magnus, Speculum Astronomiae, trans. Burnett & Lippincott, (Kluwer, 1992) page 243.
- [2] Listening to the whispers of matter through Arabic hermeticism: new studies on The Book of the Treasure of Alexander. Alfonso-Goldfarb AM, Jubran SA. Ambix. 2008 Jul;55(2):100.
 - [3] Abbasid Caliph from A.D. 833 to 841.
 - [4] Alexander the Great.
 - [5] Unit of measurement equaling the length of the forearm, approximately a yard.
 - [6] The previous caliph.
 - [7] Approximately an inch.
 - [8] Appollonius of Tyana.
 - [9]Literally alkaline, most likely sodium-bicarbonate or potassium.
 - [10] Actually this formulae creates caustic soda, with or without the frogs.
 - [11] Ammonium chloride.
 - [12] Sulphuric acid.
 - [13] From the first water.
 - [14] A ratl is about 14 ounces or 400 grams. See Appendix A.
 - [15] A dirham is about 3 grams.
 - [16] These are vessels used for distillation.
- [17] Az-zanjar, the result of copper oxidation, basic copper carbonates also known as the 'chalk of Venus' or verditer.
 - [18] An aludel is an alchemical pot for sublimation.
 - [19] Lead monoxide.
 - [20] Possibly silver or copper chloride.
 - [21] Lead oxides that were not monoxides.
 - [22] A mix of clay, cereal skins, dung and animal hair.
- [23] Possibly Cerastes cerates, commonly known as the Saharan horned viper or horned desert viper.
 - [24] Either snake or buffalo depending on the manuscript.
 - [25] Possibly a reference to yellow copper, i.e., brass.
 - [26] An impure oxide of zinc, collected from the flues where brass is made.
 - [27] Lead monoxide.
 - [28] Probably calcined copper.
 - [29] The Berlin manuscript says five mithqals of silver.
 - [30] The Philosopher's Stone!
 - [31] Urginea maritima.
 - [<u>32</u>] Algol.
 - [33] Spanish fly.
 - [34] Probably white arsenic.
 - [35]Ocimum gratissimum L., Ocimum guineense.
 - [36] Possibly a reference to Mithridates VI.
 - [37] Urginea maritima.
 - [38] Probably the description of the heads, but indecipherable in the original.

- [39] I.e., an antidote.
 [40] Saponaria Officinallis or Gypsophila compressa L.
 [41] Aconitum ferox Wall., A. luteum L., or A. napellus L.
 - [42] A male cobra of great size.
 - [43]Daphne mezereum L.
 - [44]Convolvulus family.
 - [45] Vicia faba L.
 - [46] Apium graveolens L.
 - [47] Mentha pulegium L.
 - [48] Ruta graveolens L.
 - [49] Mentha sativa.
 - [50] Raphanus sativus L.
 - [51] Daphne mezereum L
 - [52] Veratrum album L.
 - [53] Helleborus officinalis,
 - [54] Citrulus colocynthis.
 - [55] Isatis tinctoria L. and not indigofera tinctoria L.
 - [56] Crocus sativus L.
- [57] If black-pepper, Piper nigrum L., but could also be Aloexylum agallochum Lour. or Piper cubeba.
 - [58] Elettaria cardamomum.
 - [59] Cinnamomum cassia.
 - [60] Indian camphor.
 - [61] Laurus Nobilis L.
 - [62]Gentiana lutea L.
 - [63] Capparis spinosa L.
 - [64] Apium graveolens.
 - [65] Thymus vulgaris L and Origanum vulgare L.
 - [66] Punica granatum.
 - [67] Anethum foeniculum L or Foeniculum vulgare L.
 - [68] Lilum candidum L.
 - [69]Bryonica dioica.
 - [70]Gentiana lutea L.
 - [71] Asarum europaeum L.
 - [72] Melissa officinalis.
 - [73] Aquilarea agalocha.
 - [74] The white centaur is Centaura behen L and the red, Statice limonium L.
 - [75] Tanacetum balsamita L.
 - [76] Cinnamomumanela malabathrum L.
 - [77]Protium heptaphyllum.
 - [78]Balsamodendrom mukul L.
 - [79]Chelidonium majus L.
 - [80] Anthemis pyrethrum.
- [81] The fifteenth degree is from 14 degree 0 minutes to 14 degrees 59 minutes of a sign. The fifteenth degree of Cancer is the exaltation degree of Jupiter.

- [82]Cinnamomum tamala.
- [83]33r in the original text.
- [84] 33v in the original text.
- [85] 34r in the original text.
- [86] This refers back to the immediately previous talisman.
- [87] 34r in the original text.
- [88] 34v in the original text.
- [89] Libra.
- [90] A stone made of four parts of copper and one of lead.
- [91] 35r in the original text.
- [92] 35v in the original text.
- [93] 36r in the original text.
- [94] 36v in the original text.
- [95] 37r in the original text.
- [96] This seal does not have an image.
- [97] 40r in the original text.
- [98] 39v in the original text.
- [99] 40v in the original text.
- [100] A mixture of copper and other metals.
- [101] 41r in the original text.
- [102] Gemini or Virgo.
- [103] 42r in the original text.
- [104] 42v in the original text.
- [105] Balinas is an Arabic variant name for Apollonius of Tyana.
- [106] 43r in the original text.
- [107] 44r in the original text.
- [108] The writing referred to has been partially erased from the manuscript, may perhaps be the letters "alakrav".
 - [109] 44v in the original text.
 - [110] A white mountain snake.
 - [111] 45v in the original text.
 - [112] Approximately 7-10 miles.
 - [113] This image and the aforementioned letters are not included in the manuscript.
 - [114] 46v in the original text.
 - [115] 47r in the original text.
 - [116] The magical letters are erased in the original text.
 - [117] 47v top image in the original.
 - [118] 47v bottom image in the original.
 - [119] 48r in the original text.
 - [120] 49r in the original text.
 - $[\underline{121}]$ 49v and 50r in the original text.
 - [122] 51r in the original text.
 - [123] Iris pseudacorus L.
 - [124] Original manuscript says Taurus which is clearly incorrect.
 - [125] In other words, in a month.

- [126] Or presumably N, the intended subject of the invocation.
- [127] Note the parallels to Picatrix, Bk IV ch 7, Greer & Warnock trans at 271.
- [128] One daniq is equivalent to 72 habba.
- [129] Cuscuta epithymum M.
- [130] Lit. 'mother of the boys', i.e., juvenile epilepsy.